



The Antiquary.



APRIL, 1915.

Announcement of the May "Antiquary" will be found on page 2 in front.

Notes of the Month.

THE following gentlemen were elected Fellows of the Society of Antiquaries at the meeting held on March 4: Messrs. H. D. Acland, Edmund Fraser, William Vaux Graham, John Harley, Walter Leo Hildburgh, John Quekett, and Wilfrid Ward.

A numismatic exhibition of considerable interest can be seen at the British Museum, where a collection of Belgian coins and medals of the thirteenth and fourteenth centuries has been arranged so as to show how closely the latter were modelled on English coins. Various Belgian cities—Ghent, Louvain, Mons, and Antwerp, among others—minted very close copies of the English silver penny sterling, and these copies were freely circulated for a long time in this country. Among the other exhibits are "coins of necessity," struck during or in connection with the sieges and battles in the course of the sixteenth-century struggle against Spain. A piece of thirty-six stivers, struck at Brussels during the blockade of 1579, bears the inscription, "Perfer et obdura—Bruxella."

The Dean and Chapter of St. Paul's have lent to the Geffrye Museum, Shoreditch, forty-one objects of artistic and antiquarian interest. They are for the most part wood-

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work and ironwork placed in the cathedral in the time of Sir Christopher Wren, but subsequently removed from their original positions in the course of alterations from time to time. There are many fine specimens of wood-carving, some of which are from the hand of Grinling Gibbons. An interesting series of carved oak mouldings is exhibited in such a way that sectional drawings may be taken of them by students. The woodwork includes a prayer-desk, a door with a wrought-iron panel, an overdoor, stall brackets, trusses, and an oak capital, all beautifully carved. Scarcely less interesting are the specimens of wrought iron, including as they do some choice examples of Tijou's work. It is to be hoped, says the *City Press*, that the Dean and Chapter will allow these loans to remain on public view for a considerable time, if not permanently, in preference to stowing them out of sight in the crypt of the cathedral.



In last month's "Notes" we referred to the visit to Deerhurst Church of the deputation from the Society of Antiquaries, who met at the church a deputation from the Bristol and Gloucestershire Society, the Vicar, and Lord Deerhurst. The first-mentioned deputation consisted of Mr. P. Norman, Vice-President, and Mr. C. R. Peers, Secretary. They have only reported to the Society of Antiquaries on the proposed rebuilding of the chancel of Deerhurst Church, and the involved alteration of the almost unique chancel seats.



"These seats," says the report, which was adopted by the Council of the Society, "belong to a type of which very few examples have survived, and date approximately from the beginning of the seventeenth century. They are arranged round three sides—north, south, and east—of what is now the chancel at Deerhurst Church; a single row of seats set against the walls, with narrow entrances to them—eighteen inches wide—in the middle of each side. They were designed to accommodate the communicants at the Puritan form of Communion service then commonly used, the Communion-table being set in the middle of the space enclosed

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by them, and the communicants seated around.

"The eastern range of these seats is set against the wall which now blocks the Saxon arch which formerly opened to the apse. If the apse is rebuilt and the blocking wall taken down, the eastern range of seats must be considerably altered in order to give access to the new chancel.



"The proposed alterations, as explained by the Vicar at our visit, are to be as follows: The north and south ranges of seats are considered too narrow from front to back for the purpose of kneeling; it is therefore proposed to set them forward 6 inches on each side. This will involve the setting inward of the front of the east range, reducing the opening in the middle from 1 foot 6 inches to 6 inches. To get over this difficulty, it is proposed to cut 6 inches out of each half of the front of this range, so bringing the opening back to its original width. But as this is far too narrow for a convenient entrance to the rebuilt apse, it is further proposed to hinge a length of the front on either side of the opening, so that it may open westwards and swing back against the adjoining parts of the front to the north and south. In the back panelling of the eastern range there is, of course, no opening at present, the back and seat running through from side to side of the chancel. It is therefore proposed to cut this in the middle, and hinge two lengths of it to open like the front, but eastwards instead of westwards.



"On the question of the rebuilding of the apse, much might be said on æsthetic grounds; but as this seems outside our terms of reference as delegates of an antiquarian body, we propose to offer no remarks on this aspect of the proposals. It appears, however, that the church is amply sufficient for the accommodation of the parishioners, and that it is not on the ground of necessity that the enlargement of its area is proposed. Even if, in the course of rebuilding, the part of the apse which still stands at the south-west—a most valuable piece of pre-Conquest architecture—came to no harm, it is clear

that the consequent alterations to the seats already described are by no means desirable, and should be avoided if, as in this case seems certain, no overwhelming necessity for the whole scheme exists.



"In view of the interest and rarity of these seats, we feel that from the antiquarian point of view their preservation as they now exist is of first-rate importance, and we therefore beg to report to the Society that in our opinion the proposals laid before us should not be proceeded with.



"In this connection a further point arises. The site of the apse belongs to the Earl of Coventry, and forms part of the Croome estate, which is entailed on Viscount Deerhurst, Lord Coventry's heir. To rebuild the apse the site would have to be alienated, and it is understood that the consent of the tenant for life and his heir will not be given to this if the Society reports that the rebuilding is not desirable.

"In this event, Lord Deerhurst has expressed himself in favour of clearing the site from the shed which now partly covers it, and of giving it into the charge of the Society, in order that the existing foundations may be cleared and examined, and afterwards made accessible to the public by means of a doorway on the north side through the churchyard wall."



At a meeting of the Council of the Bristol and Gloucestershire Archæological Society, held on the afternoon of March 10, the Society's own deputation reported the circumstances of the meeting at Deerhurst Church, and recommended the Council to express their concurrence with the report adopted by the Council of the Society of Antiquaries (as printed above). This recommendation was adopted, by a very large majority, by the Council of the Western Society. After such emphatic and considered expressions of opinion by both the London and the local Societies, it may be hoped that we shall hear no more of the proposed interference with the chancel of the venerable Deerhurst Church, and its unusual seating arrangements.

The annual report for 1913-1914 on Cyprus, recently issued by the Colonial Office, says: "A sum of £450 having been provided in the estimates for antiquarian research, Professor John L. Myres, Wykeham Professor of Ancient History at Oxford, was invited by Government to undertake excavations in Cyprus. Professor Myres remained in the island from September to December, 1913, during which period he supervised excavations in several localities with most successful results. The first site excavated was at the village of Levkoniko, in the Famagusta district, where some large statues had previously been found by the villagers. A small rural sanctuary was cleared out, and the Cyprus Museum enriched by a very fine series of stone sculptures, almost unique as regards the brilliant preservation of the painted decoration, in which all styles of Cypriote art, from the seventh century B.C. to the Græco-Roman period, are represented. A small statuette of a votary, in mixed Oriental style, of the sixth or seventh century B.C., and four small bronze ovens of the same or an earlier period were also found here.

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"Excavations were next carried out at Enkome, near Salamis, where in 1895-1896 a rich Mycenæan necropolis was excavated by the British Museum. Here the finds were scantier, only two tombs being found intact; but at the eastern part of the site were discovered the remains of what may have been the fortification wall of a Mycenæan settlement, and valuable material for the history of the ancient city was collected. Work was then transferred to Lampouso, on the north coast of the island, about eight miles west of Kyrenia, where important treasures of Byzantine gold and silver vessels (now divided between the British Museum, the Cyprus Museum, and the Pierpont Morgan Collection) had at various times been unearthed. Excavations had not been long in progress here when news was brought that tombs were being found by villagers at the adjacent large village at Lapethos. After a preliminary inspection it was decided to remove the work to the Lapethos site, which proved to be a portion, probably the central part, of a Bronze Age necropolis

of perhaps unique importance and dimensions.

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"Two or three feet under the present surface of the soil is found the rock on which the tombs are cut. The tombs are usually slightly vaulted caves of irregular round, or sometimes oval, shape. Some of them are small, but most of them are large family tombs, with niches at the sides, from one to four in the same tomb. The doors of the tombs, which were usually at the middle of one side, were always closed with thick irregular stone slabs. More than fifty tombs were opened in the central field, and about ten in the neighbouring fields on either side. Many of the tombs had fallen in, and were full of earth, so that the objects were taken out with great difficulty, and were mostly broken. But most of the tombs were in good preservation, and the objects in good condition, and it was possible to take out even skulls and bones in more or less good preservation. The tombs were usually rich in contents, some of the large family tombs containing a great quantity of objects. More than 350 objects were taken from one such large tomb.

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"The finds consisted chiefly of pottery and bronze objects. In the pottery all the varieties of the Early and Middle Bronze Age periods are represented. Some of the vases are quite unique and very interesting. Extremely interesting are the early clay figurines from these tombs of red-polished ware, with incised decoration. A large quantity of terra-cotta whorls with incised decoration was also found, also a number of stone whorls. Extremely rich is the collection of bronzes; more than 500 objects were found, some of them quite unique specimens; they consist of daggers, knives, axes, or celts, pins (of different kinds, some of them large, with conical mushroom-like heads and eyes half-way down the shaft), needles, awls, tweezers, spirals, etc. Some silver-lead spirals and two gold spirals were also found. These were the only gold objects found in the whole necropolis, and probably represented the first appearance of gold in the Early Bronze Age period.

"An interesting piece of work has been

carried out at Salamis, where the broken lower lengths of the marble columns of the Roman temple were set up on the old bases *in situ*, rendering the appearance of the site more intelligible to visitors. In the course of the work a drinking-fountain or bath was laid bare at the south-west corner of the colonnade, with a hoard of much-decayed bronze coins of the Emperor Heraclius."

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The Times of March 4 contained a report by Dr. Thomas Ashby, of the British School at Rome, upon archaeological research in Italy during 1914. It chronicled the continuance of steady work on the Palatine, Rome, and recorded discoveries at many sites in Northern and Southern Italy, and in Sardinia and the Ægean Islands. With regard to the last-named, Dr. Ashby remarked:

"The Italian archæologists have been making good use of the opportunity afforded to them by the Italian occupation of thirteen islands in the Ægean. Professor Gerola, who has already done good work in the study of the buildings of the Venetian period in Crete, was commissioned to undertake a similar task in the Sporades, and has already published an inventory of the buildings of a monumental character, or which for any reason deserve preservation. This volume belongs to the series of inventories which the Ministry of Public Instruction is issuing for every province of Italy, and its publication carries with it a guarantee that the monuments scheduled are placed under official protection. The Director of the Italian School in Athens, Professor Pernier, has conducted a rapid exploration in Rhodes, and two of his students have undertaken more detailed researches, with some preliminary excavations, at Kamiros and Ialysos."

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 At a meeting of the Bute Natural History Society, held at Rothesay on February 23, three papers were read on the recent excavations at Dunagoil Cave and vitrified fort. A large number of specimens of animal remains and articles of domestic use which had been found were exhibited. The chairman (Dr. J. N. Marshall) described the situation of the fort and cave, illustrated by various diagrams. Dr. James Ritchie, of the Royal Scottish Museum, Edinburgh, gave an account of pre-

historic animals in Bute, based on remains discovered in Dunagoil Cave, while Mr. Ludovic M'L. Mann, Glasgow, spoke on the ancient inhabitants of Bute and their methods of living. A hope was expressed by the lecturers that the excavations would be continued this summer, and it was suggested that the members of the Society might arrange for a visit to the locality of the cave and fort. Amongst the remains exhibited were bones of the red-deer, wild-cat, early Scottish ox; also cup-shaped and triangle-shaped crucibles, spinning-whorls, bone implements, objects of bronze, hand-made pottery vessels, and hammer-stones. At the fort were found lignite rings and armlets, some of them ornamented, glass beads, whet-stones, and a very interesting bone object with comb-like serrations on one edge, probably used for impressing designs of rows of dots on pottery before it was fired. Several pieces of fire-hardened clay, retaining impressions of wattle-work, were discovered. They testify to the nature of the structure of the huts, which had probably been destroyed by fire, and were situated within the fort. The sites were apparently occupied from time to time over a period of twelve centuries, ranging from about 300 B.C. to A.D. 900.

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 Mr. J. A. Randolp, to whose knowledge of Belgium we referred last month, is contributing a series of articles, appearing fortnightly, to the *Architect* on the Belgian war area. The first two papers appeared in the issues of our contemporary for February 26 and March 12. The latter described the district "Behind the Belgian Dunes." The little villages in the Flemish plains along the coast have not been much known to Englishmen, though their names will henceforth be enshrined in the immortal story of how Belgium saved her soul. Lombartzyde, St. Georges, Coxyde, Ghisteltes, and Varsenaere, are the principal points of interest. When the war is over there will be many visitors from this country to the once more peaceful region "behind the Belgian dunes," seamed and scarred as it will long be by the dreadful hand of War.

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 The family collection of Earl Sydney, Lord Chamberlain to Queen Victoria, will be sold

by auction by Messrs. Knight, Frank and Rutley early in the season—in May—owing to the death of the Hon. Robert Marsham-Townshend. The dispersal of these works of art and the library will be the most important sale since the declaration of war, and will arouse interest both in England and America. The sale will be held in the ancient mansion of Frognal, near Sidcup, a mile or so from Camden Place, Chislehurst, the former residence of the Empress Eugenie, and is expected to occupy about a fortnight. The books comprise many rare editions, illuminated missals, and early tracts, and amongst the numerous scarce autographs is a menu signed by Cardinal Wolsey as Archbishop of York, and many autographs of Chatham and other leading contemporaries on the difficulties with America prior to the Revolution. There are also Albert Dürer etchings, line engravings, mezzotint portraits, and early coloured prints. The Old Masters include a Bronzino Head of a Lady and portraits attributed to François Pourbus and Holbein. The ancestral portraits form a historical chain from Sir Peter Lely and Sir Godfrey Kneller to Sir Joshua Reynolds and Gainsborough. Examples of Angelica Kauffmann, R.A., Gardner, Hoare, and other portrait painters will be found in the catalogue which embraces many works of the Italian, Dutch and early English schools.

During his long term of office, Earl Sydney represented the Crown in many State Missions to foreign Courts, and souvenirs of these journeys are shown by the gold snuff-boxes with their portraits with which the Czar of Russia, the Kings of Belgium, Sweden, and other monarchs honoured the British Envoy.

The French furniture at Frognal is of unusual importance, and includes a Louise Quinze Kingwood commode in marqueterie with ormolu mounts, probably by Gouthière; a writing-table of the same period; and several other pieces. The English furniture is mostly of the Stuart, Chippendale and Sheraton cycles, and a notable item is the complete panelling of a room in chestnut wood elaborately carved in lion masks, foliage, and pilaster ornament taken out of the

house of Farringtons, which occupied a site in the park in early times. Arms, bronzes, old silver, Chinese and European porcelain and art objects of all kinds combine to render the catalogue of exceptional interest.

Alderman G. Holman, J.P., of Lewes, has generously presented a portfolio of prints to the Sussex Archaeological Society. The portfolio consists of between 300 and 400 prints of engravings relating to the county, and the Society have gratefully acknowledged the gift.

An ancient iron sword discovered near Ripon in excavations on the site of the military camp was sent by the Ripon Corporation to the British Museum for inspection. At the Council meeting on March 1 the following letter was read from Sir C. Hercules Read: "The iron sword you have sent is to me a very interesting object. It dates from about the second or third century B.C., and the type has been called Anthropoid, from the shape of the knob that forms the pommel, being that of a human head. They are found in Italy, France, and Switzerland, as well as in England. Your sword is in a condition that requires very careful treatment, and needs properly cleaning and preparation to arrest decay. I would suggest this being done in any case, as it is of no use to anyone without some such precaution being taken. The process is not very costly, a certain number of shillings I should say. Our man here would do it for you." The Council accepted this suggestion, and gave instructions for the work to be done.

"Mr. H. R. Hall, in a lecture before the Egypt Exploration Fund at the Theatre of the Royal Society, Burlington House, yesterday," said the *Morning Post*, February 17, "sketched the work of the Fund for twenty years. He called attention to the importance of the discoveries in throwing light on the earliest forms of Egyptian art. One of the most priceless finds had been the unique sarcophagus of a priestess, with graphic carving that comprised her portrait, and those of attendants, characteristically employed. Unfortunately the war had interfered with the progress of the work of clearing

a wonderful subterranean building discovered by Miss Murray, who had been assisting Professor Petrie in the work. It had required the employment of an extraordinary number of men, and involved great expense, but the Fund had been helped by American friends and by the British Academy. Some thought the building was as old as the Temple of the Sphinx. There was a sanctuary with a central platform surrounded by a canal for small boats. These were probably used in a religious ceremony, but the real meaning was unknown, and a most interesting enigma was presented."

Mr. Ludovic M'L. Mann lectured before the Glasgow Theosophical Society on February 17, on the art and philosophy of the Picts. Photographs of the stones and rock surfaces on which the enigmatical Pictish symbols have been discovered were shown on the screen. The meaning of these devices is one of the chief outstanding puzzles in Scottish archaeology. No Pictish manuscripts survive, and the ancient literary references to the Picts are very scanty. Mr. Mann, by a careful analysis of the structure of the symbol-forms and the grouping of the symbols, submitted what he held to be a correct reconstruction of the corpus of the lost Pictish philosophy. The teachings of the Pictish scholars were said to have been of the highest character, and the opinion was offered that the Picts were the first, and in many senses the best, of three distinct races of Celtic origin to arrive in these islands. We take this abstract of Mr. Mann's lecture from the *Glasgow Herald*, but should like to have an opportunity of seeing his analysis in print.

The church of the united villages of Petistree-with-Loudham has been without a font for more than two centuries and a half, despite the Canon, said the *Church Times*, February 26, and despite archidiaconal visitations. It is known that up to the time of the Commonwealth there was a Norman font of Purbeck marble, but it seems to have been then destroyed. Parts of the base and the stem have recently been discovered, in the course of investigations which yielded other finds, and a new bowl has been fitted

upon the old base. It was dedicated on Sunday week by the Bishop of St. Edmundsbury and Ipswich. The new work, together with the font cover, was done by local craftsmen.

Professor Arthur Keith, conservator of the museum of the Royal College of Surgeons of England, delivered, during the latter part of March, a course of five lectures upon the bearing of recent discoveries on our conception of the evolution and antiquity of man. The lectures were given under the terms of the Macbride Foundation in Western Reserve University, Cleveland, U.S.A.

We take the following very interesting Note from *The Times*, March 5: "In the course of the renovation by the Office of Works of the Roman Pharos near Dover Castle, the removal of some stonework, probably erected during the last two or three centuries, has opened out a Roman sentry-box inside the ancient tower. These renovations have also been extended to the Colton Tower, one of the Norman defences of the Castle, and the removal of stonework has disclosed an entrance doorway to the tower, and an oven where the troops in Norman days did their cooking."

Lecturing in Edinburgh on February 18, Mr. A. O. Curle, Director of the Scottish National Museum of Antiquities, related stories of how some of the treasures of the Museum were found. He told how at one place nearly forty armlets of solid gold were turned up by a ploughboy, who left them lying by the stable-door in the belief that they were brass; how a hoard of carpenter's tools of the Bronze Age were recovered from a depth of 9 or 10 feet of peat, along with a spear-head and beads of gold and amber; how bronze swords, perhaps the spoils of some stricken field, came to light when the foundations of a house were being dug in Grosvenor Crescent. A large collection of slides illustrating the more important of the relics from the Roman Fort at Newstead were exhibited, and Mr. Curle pointed out that from the fact that many of these, belonging to the same period, were tools or utensils in serviceable condition, and others, as the

masks and helmets, were probably not intended for actual warfare, a fair inference might be drawn of a hurried evacuation of the fort, and of the disposal of these objects in places where their owners hoped to find them again on their return.



The examination of the Rowley Regis parish registers, dating back to 1539, which suffered considerable damage from the fire at the parish church in 1913, which has just been concluded, reveals the fact that some of them have shrunk to exactly half their former size, and are barely legible owing to damage by fire and water. One portion rotted away, and had to be destroyed. Others were charred and entries illegible, whilst other parts were complete but considerably damaged. Two other parts were saved because they were not in the chest at the time of the fire. Fortunately the whole series had been transcribed, and have since been printed for the Staffordshire Registers Society.



Mr. F. C. Eeles, F.S.A., Scot., the Rhind Lecturer for the year, delivered the first of his course at Edinburgh on March 8. The subject of the course is "The Liturgy and Ceremonial of the Mediæval Church in Scotland." The first lecture was devoted to facts in early liturgical history, as explaining the position and relation of the mediæval service books used in Scotland. He remarked that no one realized that far more mediæval service books had survived than was generally thought, even by those who were interested in the subject. No less than eighty books and fragments of books were still in our hands that had survived the Scottish Reformation.



At the March meeting of the Colchester Town Council it was resolved, on the motion of Alderman Benham: "That this Council hereby resolves to revert to, and assume, the original form of armorial bearings for the Borough of Colchester as shown upon the Letters Patent granted to Colchester on July 7, 1413, by King Henry V., and as also employed upon the Common Seal of the Borough, adopted at about the same date, and used continuously as the Borough Seal

for over four centuries, the description of such arms being as follows: Gules, between three crowns or, a cross raguly couped, vert, composed of four portions joined together in the centre of the cross in the manner shown in the coloured drawing on the Royal Letters Patent of July 7, 1413, the mortising being in the form of a fylfot; each of the two crowns in chief surmounting a nail, sable, point downwards, the point of each nail piercing the arm of the cross beneath it; the third crown enfiling the vertical staff of the cross in base and surmounting a third nail, also sable, piercing the cross in base diagonally, from dexter to sinister; the raguly projections of the arms of the cross all pointing to sinister."



Lecturing before the Cambridge Antiquarian Society on March 8, on "The High Places of Ireland," Mr. E. C. Quiggin, M.A., pointed out that the centre of civilization in Ireland during many centuries was Meath, with its River Boyne, than which no river in Europe, or for that matter in the world, had been so frequently and so affectionately mentioned in national literature; and in connection with this it must be remembered that a most important body of national Irish poetry and prose exists, dating from very early Christian times and onwards. In Meath are several great tumuli of unknown date, but certainly several hundred years earlier than the Celtic invasion. Of these Mr. Quiggin described in detail that at Newgrange, of which the burial chamber and passage of entrance are still well preserved, though robbed of their contents. In Meath is also Tara, which was for centuries a royal seat, but which has suffered more complete destruction than some other ancient places. Other prehistoric remains, too numerous to mention, in this and various parts of Ireland, were described and illustrated with lantern views.

Professor Ridgeway, in proposing a vote of thanks, remarked that the early literature of the British Islands, in conjunction with our early monuments, furnish historical material such as no other country in the world possesses.



Augusta Treverorum, the Modern Trèves (Trier).

BY R. COLTMAN CLEPHAN, F.S.A.

HAVE twice in recent years spent some time at Trèves, on the Moselle, and was so struck with the magnitude and importance of the Roman remains there that I made as full an examination of them as the time at my disposal permitted, taking, in many cases, rough measurements as well as I could with deep snow lying on the ground.

Comparatively few British antiquaries would

attest what must have been the ancient splendour of the city. The poet Ausonius of Bordeaux, born during the reign of Constantine the Great, who was tutor to the Emperor Gratian, writes enthusiastically of its magnificence in his day. The city would seem to have originated in the founding of a Roman colony by the Emperor Augustus, and Tacitus mentions it casually as being a walled town in A.D. 69; and besides this, Augusta Treverorum stands scheduled in a list specifying it with fifty-nine other towns of Gaul as having suffered severely from the assaults of the barbarians during the second half of the third century. Little is known of its progress until the reign of Constantine

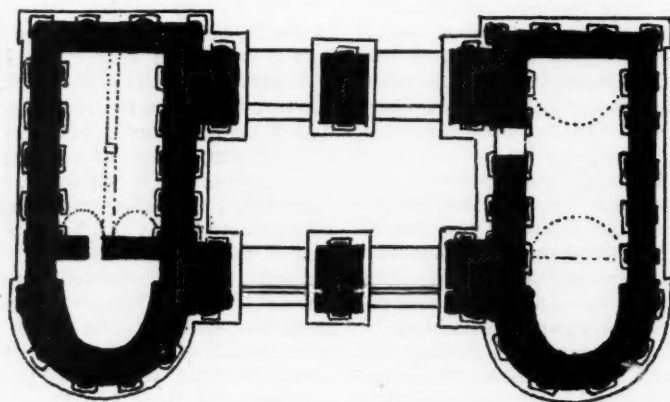


FIG. 1.—GROUND PLAN OF THE PORTA MARTIS.

appear to have taken the trouble to visit these remarkable ruins, and I find only slight and scrappy mention of them in English literature, which makes, I think, some fuller description, with some historical data, highly desirable.

There is *A Stranger's Guide to the Roman Antiquities of Trèves*, by Professor Wyttenbach, translated into English in 1839; and the late Herr Felix Hettner, at one time curator to the local museum, has written a description of the ruins, to both of which publications I have been indebted.

The Roman city Augusta Treverorum, the capital of Belgica Prima, stood on the River Moselle, beautifully situated between vine-clad hills; and imposing buildings, part of them still retaining their original height,

the Great, and it must have been a very important centre at that time, for the Emperor chose it as the seat of the præfecture for Gaul, Spain and Britain, and he made it his place of residence for a considerable portion of each year, as also did the Emperors Valentinian and Gratian; after which it would seem gradually to have declined in importance, and that more especially after the seat of the præfecture had been transferred to Arles, the modern Arles, in 418, owing to the repeated assaults of the Germans.

The foundations of the Roman walls have been traced out, and their length is estimated at about 21,000 feet, thus enclosing a space more than that covered by the mediæval town of Trèves. The Roman bridge over

the Moselle marks what was about the centre of the ancient city, which then extended over both banks of the river; and the hills beyond, Ausonius tells us, were studded over with handsome villas. The general aspect of the buildings remaining and the objects found are those of a capital, and most of them exhibit finer workmanship, and a riper knowledge of technique, than anything our ruder Britain or other outlying provinces of the

structure is most impressive, and it is at once the most homogeneous and perfect among the buildings that remain of the ancient city. Its enormous strength is vouched for in the many centuries during which its solidity has alike withstood the tooth of Time and all the disintegrating forces of assaults by barbarians, mediæval wars, religious fanaticism, and adaptations to various uses, both civil and military.

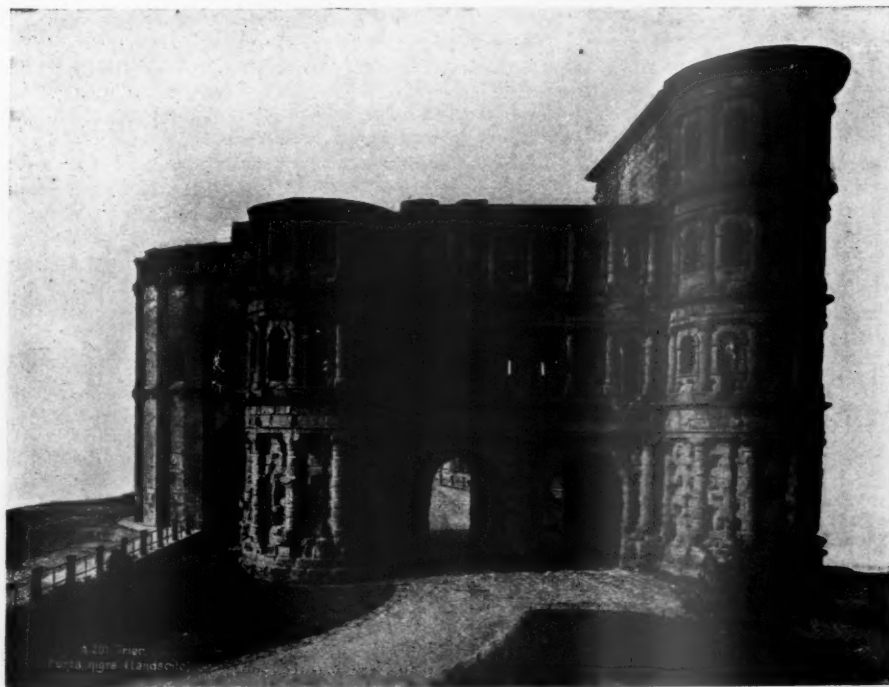


FIG. 2.—PROPER FRONT OF THE PORTA MARTIS, TRÈVES.

Empire can show; but they are of different periods, and exhibit various degrees of excellence and decadence. Only a small portion is left above-ground of what Brower describes in *Antiquitatum et Annalium Trevirensium* of 1670, but the excellent museum at Trèves is happily in possession of many memorials.

THE PORTA MARTIS.

As approached from a distance, the effect produced on the imagination by this massive
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The design of this colossal inner and outer double gateway, known as the Porta Nigra in mediæval times, though pleasing, is ruder in style and coarser in detail than that at Antun, and was evidently conceived solely in a spirit of defensive strength; and its position, facing the direction from whence came those devastating attacks of the Alemanni, clearly marks it as the Porta Prætoria of the ancient city. A piece of the Roman *mur* is still joined on to the gateway on either side, and standing

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upon it is the mediæval wall, built in the twelfth century, and the contrast in the character and workmanship of the masonry of the two periods is very marked. The Roman wall is here 7 feet in thickness.

There is no other Roman gateway known to me in such an excellent condition of preservation, but the Porta Prætoria at Regensburg (Ratisbon), the Roman *Castra Regina*, believed to have been built by the Emperor

walls broken down, and many beautiful buildings levelled with the ground.

Fig. 1 presents a ground-plan of the Porta Martis. The building consists of a central portion, pierced with inner and outer double gateways, surmounted by two stories of arcades, with attached Tuscan columns between. This is flanked by strong wings on either side, both of which originally had top stories, only one of which now remains, so

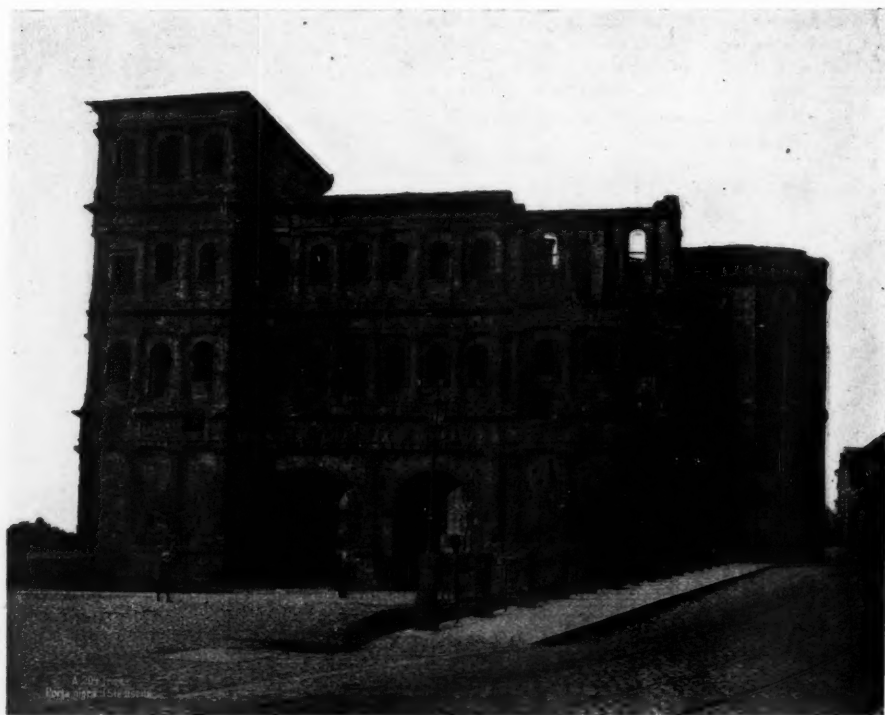


FIG. 3.—TOWN FRONT OF THE PORTA MARTIS, TRÈVES.

Marcus Aurelius in 161-180, comes nearest to that of Trèves in constructive plan and severity of style. It is now much enveloped by the Bishofshof, but the design of the projecting flanking wings is seen to be the same in both cases. The proper front of the Trèves gateway faces in a north-north-east direction, from which quarter the desperate assaults of the second half of the third century were delivered, when the city was sacked, the

that in their present condition they are of unequal height. The central or connecting portion is thus three stories high, and the wings originally had four stories, so that, excepting for the missing story of one of the latter, the building is structurally complete; and it would probably have remained so to this day but for the demolition of the wing top story when the building was adapted to the purposes of a Christian church. The

wings contain a series of basilica-formed apartments, similar to one another, measuring about 55 feet long by 22 feet wide, and they present a semicircular outline along the proper front, as shown in Fig. 2, projecting about 15 feet beyond the central buildings; while on the town side (Fig. 3), inside the *murus*, they exhibit practically a flat line. The fronts of the central buildings, country and town sides, are pierced with a double tier of rounded windows, while the towers had been provided with three tiers. The masonry of the top story of the tower still standing is distinctly inferior to that of the rest of the building, a circumstance that might indicate a later date of construction. The rectangular court between the inner and outer gateways is roofless, and appears to have always been so; the arcaded galleries would thus provide the only means of communication between the wings. The gateway formed part of the walls of the city, so that the entrance to the halls in the wings was probably from the ramparts, with wooden staircases for intercommunication. Tuscan columns garnish the building throughout.

The portals on the country side are each grooved for portcullises, but the arch drops are now filled in. An examination of the sides, however, reveals the fact that the narrow Roman grooves had been widened in mediæval times, for a small portion of the earlier cutting is still visible both at the top and bottom. Each tower has a postern entrance.

The original masonry of the interior of the structure has been much altered in the adaptation of the building to the purposes of an upper and lower Christian church, some of the remains of which are still standing; and there was more destruction during the process of restoration. The original plan of a broad central space, with narrow lengths on either side, had readily lent itself to a transformation into the naves and aisles of the churches. Part of the interior was used in recent times for the purposes of a museum; but on the erection of a spacious building in the outskirts of the town the objects stored were transferred to it.

The quadrangular blocks of sandstone used in construction are mostly 4 to 5 feet in length, but some are double that size,

with a width of from 2 to 3 feet. They are laid with great exactitude, without mortar, and were clamped together with iron, which has, however, been abstracted at some time or other for the sake of the metal, leaving the building pitted over with unsightly holes, similar to those which disfigure the Colosseum at Rome. I found a single clamp *in situ* which had escaped the rapacity of the metal-hunters. The masonry was probably pivoted, though I could not see that it was so.

Many masons' marks are present, and the following frequently recur: ACE., SEC., MAR., COM., HAG., and AGF.

The total length of the Roman building is about 118 feet, the central block being about 53 feet long by about 47 feet deep and 70 feet high, and the greatest depth of the structure 69 feet.

The tower, with its upper story still perfect, is nearly 93 feet in height. The width of each portal is $14\frac{1}{2}$ feet; but as to their height, the débris has not been excavated down to the original level.

Attached to one of the wings of the Roman structure is an apse, built to provide choirs for the two mediæval churches, one above the other, into which the Roman edifice had been adapted, thus extending the front of the building, and this addition lends an unbalanced appearance to the structure now.

There is nothing in the style of architecture before the reign of Constantine the Great, or any historic data beyond that already mentioned, to help us much as to the approximate date of the building, nor are there any mouldings or inscriptions to guide us.

The orator Eumenius expressly states that the Germans had levelled the walls of the city with the ground and destroyed many stately buildings of the town; and he further informs us that Constantine rebuilt the walls of the city after the havoc wrought some time before that Emperor ascended the throne. It has been inferred, and not without some reason, that the destruction and rebuilding of the walls may have included the Porta Martis itself; but this is very questionable, when the massive strength of the building is taken into consideration, for it would be likely to have defied all attempts

at destroying it with any means then available for such a purpose. Had Constantine really built this gateway fort, Eumenius—who, in a laudatory oration, delivered on the fifth anniversary of the Emperor's assuming the reins of government, catalogues all the great works executed by him—would hardly have omitted mention of such a notable achievement as the building of this fortalice, though it is of course possible that it was executed later in the reign. Probably it was standing in a more or less damaged condition when Constantine rebuilt the walls; but it is very

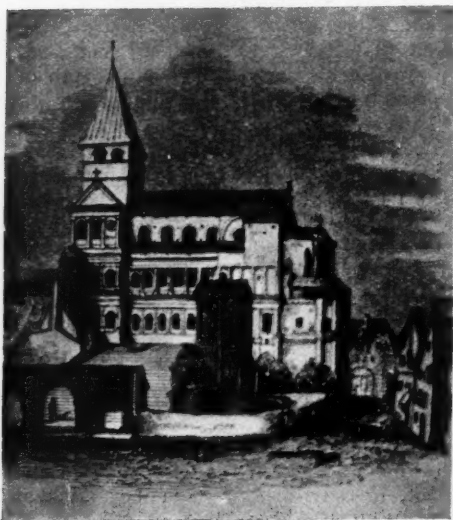


FIG. 4.—THE PORTA NIGRA OF THE TWELFTH CENTURY.

likely that the top stories of the wings were added by the Emperor at that time, and in all probability the gateway was repaired then. A coin of Constantine, struck at Trèves, shows the gateway with the wings.

The late Professor Hübner was of opinion that the building dates from the first century of our era, and the balance of probability would seem to lie in this direction, rather than in that of a date more than two centuries later; and that the top stories of the wings, which, as shown by the one surviving, differ in workmanship from the rest of the building, were the work of Constantine.

Nothing is known, I believe, of the Porta Nigra of mediæval times before the eleventh century, when one Simeon, a recluse from Sinai, took up his residence in the western tower. Soon after his death, which occurred in 1035, the building was transformed into the double church, as a memorial to the pious monk. It was consecrated in 1049, and completed later by the building of the apse. The memorial church occupied the highest story, and the people's church, the *Pfarreikirche*, or parish church, the lower. In order to adapt the building to the purposes required, the Roman entrance portals were bricked up, and rubbish heaped over them to the level of the first story, the débris being held in by retaining walls. On the town side of this embankment a platform was placed, and a broad flight of steps led from it up to the entrance into the church of the lower story; while access to the upper or memorial church was attained by means of a staircase rising from the embankment on the other side. Fig. 4 is a copy of an engraving, by Kaspar Merian, dated 1646, showing the building transformed into a church. The structure remained in this condition until 1815-1817, when the Prussian Government cleared away most of the embankment, together with all the mediæval buildings, except the apse; and in 1876 the gateway was bared nearly down to the level of Roman times, as it is to-day.

THE BASILICA.

One of the most important among Roman public buildings was the basilica, used as a court of justice, the magistrate's seat being placed in the apse, at the end, with an assessor sitting on either side; and usually a hemicycle of seats, raised on steps, though some of the larger basilicas served the purposes of an exchange as well.

This type of building, in which the plainness of the exterior was made up by the sumptuous decoration within, was adopted by the Christians for their churches; but it is a mistake to suppose, as some writers have done, that many of the secular basilicas were converted at an early period into churches, for it is obvious that the very necessary uses for which these buildings were designed could not be dispensed with; indeed, there

is, I think, but one instance known of a civic basilica being so converted, and that in the case of the Lucinian Basilica, at Rome, now the Church of S. Maria Maggiore.

The form was roughly as follows: an atrium, built round with colonnades or arcaded galleries; an oblong hall, divided by rows of columns into nave and aisles; and a semi-circular apse, or bay, narrower than the hall, and raised from the nave by two or three

original state, as evidenced by the double tier of windows, the upper of which would light the galleries and an apse or bay. It would appear that part of the structure had been set apart for a court of justice, the remainder serving as an exchange for merchants. The building in its present condition is illustrated in Fig. 5.

The basilica has been exposed to many vicissitudes and alterations, so much so as



FIG. 5.—THE BASILICA, TRÈVES.

steps. It is an open question as to how such buildings were roofed over.

The basilica at Trèves, even in its present state, affords a rare example of a provincial Roman structure of the kind, for the others have nearly all disappeared or become incorporated in some much more modern building. It is now an oblong, aisleless hall, without any remains of columns or galleries, which were, however, probably present in its

to make any approximate determination of its original condition wellnigh impossible. A drawing made by Alexander Wiltheim, for his *Luciliburgensia sive Luxumburgum Romanorum*, about the year 1610, of which Fig. 6 is a copy, is now in safe-keeping in the library at Luxemburg; and it shows that the walls of the building were crenellated then, and a huge mediæval roof stood over the apse, the windows of which had been

blocked up; and the then standing four towers were each furnished with a four-cornered roof, rising to a sharp point. After Roman times the structure became an archiepiscopal residence, and later a palace of the Kurfürsts. In 1794 it was turned into a barrack by the French, and in 1856 it became a Protestant church. Little wonder that, in the process of these adaptations, the Roman walls had in some places lost nearly half their original height. We owe the preservation of what remains to the fact that the structure, in one form or other, continued to be used, for some secular or

the structure had been; but I am told that the Government left the supervision of the works to a military man, who would not tolerate the presence of any "spying antiquary."

That a basilica was built at Roman Treveris in the reign of Constantine is certain, for Eumenius refers to a circus, a basilica, and the forum, as being the work of that Emperor. There are, however, remains of another basilica at Trèves, stated to have been erected by the Emperor Valentinian, which are incorporated in the cathedral church of the city.

The foundations of the building under discussion are of limestone blocks, and the superstructure is entirely of brick. The floors were paved with costly marbles, and the walls partly covered with slabs of porphyry, rose-granite, and rare marbles, pieces of which are preserved in the local museum. The Roman bricks are still in perfect condition, while those used in the restoration are showing strong signs of weathering. The outer walls were originally covered with stucco, pieces of which still adhere to the window openings. The walls of this part of the building are about $5\frac{1}{2}$ feet thick, and there are traces of niches in the apse for statues. The Roman floor of the rectangular portion of the structure lies some 9 feet below the present level, and parts of the old pavement are still *in situ*. It rests upon the pilæ of hypocausts, so that we may assume that the building was artificially heated. The basilica is lighted by a double tier of large windows, in deep recesses; and that the frames were glazed is tolerably certain from the pieces of flat green glass found among the débris. The absence of any traces of vaulting would point to the roof having been of wood. In the north-east angle is a spiral staircase, leading on to the roof.

The length of the oblong portion of the structure is about 185 feet, by about 91 feet in width, and it is about 100 feet high, above the Roman pavement, to the ancient cornice. The tribunal apse, a semicircle of 62 feet in diameter, is separated from the nave by an arch about 41 feet deep. The Roman floor of the apse is rather higher than that of the oblong hall, which is usual.

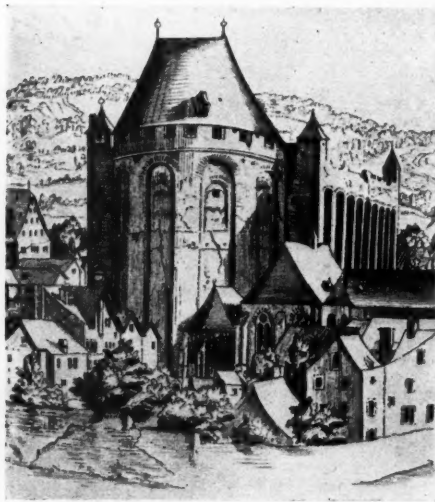


FIG. 6.—THE BASILICA, anno 1610.

religious purpose, almost uninterruptedly since the fall of the Empire of the West.

The walls were built up again in 1846-1856, with bricks formed like those originally used, and the place was roofed in and generally restored externally; and all the additions made in the interior since the times of the Romans, together with any ancient work that might still be there, cleared away. The restoration was thus carried out in a manner leaving much to be desired. It is regrettable that such an opportunity should have been allowed to pass without some serious attempt having been made to ascertain, as far as possible, what the original arrangements of

The atrium, now lost in the palace of the Kurfürsts, had been richly decorated, for many fragments of rare marbles of different colours, and remains of Corinthian columns of white marble, have been found; so there had probably been a colonnade, which was to be expected. A Corinthian capital of rare beauty was dug out here, and it now lies in the museum.

The interior arrangements have been so often altered during mediæval times, and everything cleared away when the building was finally adapted to the purposes of a Lutheran church, that any determination of what they had been in Roman times is hopeless; but we may assume that they were what is usual in such structures.

(To be continued.)



A Stoic of Louvain: Justus Lipsius.

(The substance of a paper read to the Northumberland and Durham Classical Association.)

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THOUGH several books on Stoicism have been published of late years, yet a work on the subject written by a bygone scholar in a bygone town does not lose its attractiveness or its lasting qualities. The old may well contain somewhat that is lacking in the new. Such a treatise, for example, as Justus Lipsius issued in 1604 may afford no small delight to one who spares time to read it through. The book is now, it would seem, tolerably rare—in England at all events. It is a volume small in size, but containing a good deal of matter, since there are in it over 750 closely-printed pages. It is a guide or handbook to Stoic Philosophy and Physics, for illustrating Seneca and other writers.* Lipsius had, in

fact, a great admiration for Seneca, both as a man and as a writer.

I propose, therefore, to give some account of Lipsius' life; to give an outline of his manual on Stoicism; and, finally, to touch on his attitude towards Seneca.

Materials for the life of Lipsius are not wanting. Of his portraits, the one by Rubens, in "The Four Philosophers," was of course contemporary. Gudeman's *Imagines Philologorum*, too, (published by Teubner in 1911), gives a likeness. Lipsius' brief *Autobiography*, written in the form of a letter to Woverius, a pupil, and edited separately by Bergmans in 1889, likewise contains a portrait. Pökel's *Philologisches Schriftsteller-Lexikon* gives a considerable and easily-accessible list of publications by him, and some biographical references. Miræus' *Vita Justi Lipsii*, written in 1606, the year of Lipsius' death, is reprinted in the 1675 edition of Lipsius' collected works (Wesel). There are also French lives of him by Galesloot (1877) and Amiel* (1884), which are mentioned in *Chambers's Biographical Dictionary*. Dr. Léontine Zanta, in his *La Renaissance du Stoïcisme au XVI^e siècle* (Paris, 1914), devotes ninety pages to Lipsius. Of these, fifteen go to his life, fifteen to his *De Constantia*, and the rest to his *Philosophia et Physiologia Stoica*. Zanta's work is an important one on Neo-Stoicism—i.e., the fusion between Stoicism and Christianity, which, as he holds, Lipsius initiated. Lipsius' personality and learning receive full recognition. *La Grande Encyclopédie*, in an article by Hubert, devotes two full columns to his history, and mentions several volumes that deal with him in detail. Nisard's book, *Le Triumvirat Littéraire au XVI^e siècle* (i.e., Lipsius, Scaliger, and Isaac Casaubon), is full and valuable, and shows acumen and learning. If it is not an over-sympathetic study, it is yet in many respects appreciative.

Rubens' picture, known sometimes as "The Four Philosophers," sometimes as "Lipsius and his Pupils," is in the Pitti Gallery, Florence. The other figures are Rubens himself, his brother Philip (both of whom, according to Dr. Johann Faber,†

* *Manuductio ad Stoicam philosophiam, etc., L. Annae Seneca aliisque scriptoribus illustrandis.*

* *Un publiciste du XVI^e siècle: Juste Lipsie.*

† Faber was Rubens' friend and doctor. See the work mentioned in the next note.

were pupils of Lipsius), and, according to some, Hugo Grotius.* The following interesting description of the principal figure, Lipsius, is taken from Zanta (p. 151):

"His attitude is wonderfully appropriate to a learned professor, such as Lipsius was all his life. His left hand rests on a book, indicating some passage which he is explaining; whilst his right hand, half open and slightly raised, seems ready for the rhythmic movement which so often accompanies the orator's words. His look is a little fixed, yet profound, and seems to be following his thought, and to see nothing of the outward world. His angular face, which a scholar's long and patient researches have marked with premature lines, is the more conspicuous for the wide ruff which frames it; a pointed beard accentuates the length of its contour." Similarly Rooses† says: "Justus Lipsius is here represented exactly as he is in the pictures and engravings of a later date; with a long, bony face, an unusually high forehead, a thin nose, hollow cheeks and sunken eyes, and a full beard; he is quite the scholar attenuated by study."

Lipsius was born at Overysche, near Brussels, in 1547, and he died at Louvain in 1606. When six years old he went to a school at Brussels; when ten to the college of Ath in Hainault. Then he was sent to the College of the Jesuits in Cologne. Here his teachers seem to have made a deep impression on him, and to have inspired a lifelong affection, which in his last years influenced his final return to Roman Catholicism.‡ By the time he was sixteen he thought of joining the Jesuit Order. His father opposed this, however, and sent him to the University of Louvain, which, founded in 1423 (or 1425?), had reached in the sixteenth century the height of its fame, and counted 6,000 students on its roll. Let me say, in passing, that, although its numbers declined later, it always held the leading position

in Belgium, and a year ago had still between 2,000 and 3,000 Catholic students on its books. At Louvain, then, Lipsius completed his education, working finally on law. On the death of his parents he gave himself up to the study of antiquity.

In 1569 he published his first work, *Variarum Lectionum libri IV.*—a collection of conjectures and commentaries on different authors, wherein he already exhibits his characteristic qualities, viz., his perfect knowledge of Latin and the lucidity of his critical method.* He went to Rome as Cardinal Perrenot de Granvelle's secretary, and there he stayed two years, giving his leisure to the inscriptions and ancient monuments, gaining access to the libraries (the Vatican amongst them), and gathering a harvest of notes for his future writings. He also came to know such Italian *savants* as Muretus, Manutius, Urcino, Bencius, etc. He then returned to Louvain, where, according to some, "il mena, pendant le temps assez court qu'il passa dans sa patrie, une vie dissipée; suivant d'autres et suivant ce qu'il nous dit lui-même, il paya tout simplement son tribut à la danse et aux gaies réunions d'amis."†

In any case, being dissatisfied with this life, he set out for Germany, stopping at Liège to see his friend Langius, and at the University of Dôle, where he was well received. Here, in 1572, he had a nearly fatal fever, due partly, perhaps, to the excitement of a speech he had to make in honour of his friend Gisclén, and to a subsequent banquet. Presently he travelled on to Vienna, where Cardinal de Granvelle's recommendation and his own reputation secured him a cordial welcome. Maximilian II. tried to retain him by brilliant offers, but Lipsius valued his liberty, and refused. He continued his journey, on through Germany, to Bohemia, Prague, Thuringia, and Saxony. Here he heard that a pitiless civil war had broken out in Belgium, and that his patrimony was endangered. It was even pillaged. He could do nothing, and was without resources; so he applied for, and obtained, in 1572, the Chair of Eloquence and History in the Protestant University of Jena. Lipsius as a Catholic

* Max Rooses, keeper of the Plantin-Moretus Museum, Antwerp, comments on this picture in his *Rubens* (translated by H. Child: Duckworth and Co., 1904). He thinks the fourth figure was Jan Woverius, mentioned above. The picture was painted, he believes, in 1606, after the death of Lipsius.

† *Loc. cit.* vol i., p. 97. The picture itself is there reproduced.

‡ Zanta, *op. cit.*

* *Grande Encyclopédie.* † Zanta, pp. 153-154.

was in a delicate position. His religious opinions seems to have become unsettled. Did he go so far as conversion to Protestantism? It is a matter of conjecture, definite evidence being wanting.* Whatever happened, the persistent ill-feeling of his colleagues led, in March, 1574, to his resignation of the chair. Going to Cologne, he met and married Anne Calstria, a widow older than himself. She belonged to a patrician family of Louvain, and was a strong Catholic. Zanta thinks that she was one of the influences that brought about the final phase of pure Catholicism of his closing years. They seem to have been tolerably happy together,† though she was of cross-grained disposition; they had no children.

Lipsius stayed nine months at Cologne, preparing philosophical and historical notes on Tacitus, of whom he published, at the end of the year, an excellent edition, elucidating many obscure passages. Then, in 1575, he issued *Antiquarum Lectionum lib. IV.* (comments and corrections on Plautus). The civil war having subsided, he returned home to Overysse, hoping to live in studious retreat; but the troubles soon broke out again, and he had to fly once more. He went first to Louvain, where he resumed his legal studies, and in 1576 became *Jurisconsultus*. He also‡ collected and published the laws of the early Kings of Rome, and the law of the Twelve Tables. As Zanta says, "Quelle prodigieuse activité que celle de cet homme, qui, ballotté de tous côtés, à la suite des malheurs de sa pauvre patrie, sut néanmoins utiliser précieusement ses loisirs forcés pour la gloire des lettres." But the waves of war at last reached his new refuge. In 1578 the national army was destroyed at Jembloux, and the Spanish soldiery entered Louvain. Lipsius fled to Antwerp; the room he occupied there for a short time in the Musée Plantin is still shown. Seeking once more for a livelihood, he again found it only among Protestants—viz., in the Calvinistic University of Leyden, where, in 1579, he was appointed Professor of History. Zanta has a line or two upon

his religious position there, and the view is perhaps worth noting. He says: "Necessity had stifled all his religious scruples. Perhaps he thought, in self-justification, of the Stoic 'fatum,' against which it is mere folly to struggle; the Stoics alone were able to give him the excellent lessons of resignation of which he stood in need."*

The Leyden chair Lipsius held for twelve brilliant years. He himself, as he says in his *Autobiography*, thinks that here, in the full vigour of his years, he did his best work. Students came to hear him from distant lands; each year, too, "a new book bore witness to his potent activity and increased his reputation."† After various notes on Valerius Maximus, Seneca (*qua tragedian*), Velleius Paterculus, etc., he published in 1583 or 1584 his famous treatise *De Constantia*, which, as Zanta says, "seems to be a *résumé* of his philosophical reflections, and presents their author as a true Stoic." He was in exile, be it remembered, and his property was gone.

The book, which has made its appeal to very many readers, answered the preoccupations of the day. It had a great success, and was preferred to the more erudite of his works. By 1873 it had passed through more than eighty editions. Then came his big edition of Tacitus; his *De recta pronuntiatione latinæ linguæ dialogus* (1586), which reached fifteen or sixteen editions; and lastly his *Politicorum, sive civilis doctrinæ, libri sex* (1589), which by 1752 had passed through nearly eighty editions. In this work he seems, says Zanta, to exhibit "a return to the first form of his Catholicism, that born of his college years." It is a *résumé* of the precepts for government formulated by Latin writers. One of the chapters deals with the religious question, and to this chapter were due much hostile criticism and a noisy religious polemic. The Calvinists reproached him with being, in his

* An interesting view of the whole question of Lipsius' apparent vacillation on religious matters was recently expressed by Canon Cruickshank, who thought that it was caused by a genuine intellectual difficulty in coming to a decision, and who quoted as a parallel the conduct of Cranmer in captivity.

† *Grande Encyclopédie*. Lipsius himself, in his *Autobiography*, mentions the titles of fourteen publications.

* Zanta, p. 155.

† "Concorditer sane viximus," says Lipsius.

‡ Zanta, and *Autobiography*.

advocacy of a single form of worship, an apologist for the Inquisition and for religious persecution. The Catholics, on the other hand, thought his views too easy-going, and censured him in the Index. The book, in fact, caused an uproar, and Lipsius, wearied with the struggle, with his conscience* troubled by the concessions he had to make to the Protestant party, applied for and obtained a six months' leave of absence, so that he might go to the Spa waters. He never returned to Leyden. Leaving Spa, he went to the Jesuits at Mayence, and that was the signal of his rupture with Holland (1591).

Offers and invitations poured in upon him—from Duke William of Bohemia, from the Bishop of Cologne, from the King of France (Henri IV.), from Pope Clement VIII., from the Senate of Venice, from the Universities of Padua, Bologna, etc. These offers he refused, partly from love of independence, partly from a sense of physical† and moral lassitude, but chiefly, perhaps, from the favourable prospects held out by the Jesuits of a chair at the Catholic University of Louvain. Zanta suggests, even, that to the Jesuits may be attributed the rupture with Leyden.‡ Lipsius accepted the Chair of Latin History and Literature at Louvain in 1592. At this town he remained to the end of his life, teaching in the University, whose buildings and whose priceless library have now been so ruthlessly destroyed. His fame grew, and he had many pupils, who called themselves Lipsians. He finished his big work, *De militia romana*, in 1595. Then came the writing of his book, *Philosophia et physiologia Stoica*. During its progress—probably in 1602 or 1603—he had a severe illness, which lasted about six months. He refers to it in Part II., §§ 1, 2, saying that he had barely escaped death, and that now, though the disease had gone, it had left him languid and weak. This book he published in 1604. In 1605 came his folio edition of Seneca (without the plays); in 1606, *Monita et exempla politica*. At Louvain also he planned the publication of a vast collection

of Belgian chronicles. His last years were troubled by further religious attacks from the Protestants. Those who are interested in the controversies, and in Lipsius' attitude to the matters involved, may see Van der Haeghen's *Bibliotheca Belgica*. Van der Haeghen, as the *Grande Encyclopédie* says, seems to have formed a right judgment concerning the changing religious opinions of the great Belgian philologist.*

Zanta's summary of the close of Lipsius' life, of his personal character, and of his place in the history of Stoicism (a place which Zanta, as already indicated, regards more especially from the Christian point of view), is well worth noting. It may be briefly stated as follows: The period at Louvain, he says, crowned Lipsius' career, and marked the complete development of his Stoicism. He could now in peace do his work as scholar, as philosopher, as guide and friend to pupils. He could gather together the materials for his big final work on Seneca. To this end the *Manuductio ad Stoicam philosophiam* and the *Physiologia Stoicorum* remain "comme une source précieuse de renseignements sur l'état d'âme de leur auteur vis-à-vis des morales anciennes." In March, 1606, he fell ill of pneumonia or pleurisy, and foresaw that the attack would prove fatal. He summoned his confessor, Léonard Lessius. A friend at his bedside began to praise his stoical resignation, but Lipsius interrupted him. "These things are vain," he said, and, pointing to a crucifix, added simply, "there is the true patience."† Lipsius was the restorer of Stoicism to the Renaissance—or, rather, to be exact, the founder of Neo-Stoicism. Lipsius appears, then, as a sage, but as a very human sage. Of the antique virtue of the first Stoics, he preserved the moderation and not the courage. He endured Fate's vicissitudes rather than braved them. He suffered from them, yet would willingly have found a remedy so as not to suffer from them. That is the sentiment which inspired his

* The *mot* of Antonius Musa, given in a little book entitled *Singularia de viris eruditione florentibus* (Wittenberg, 1728), *se non è vero, è ben trovato*. Referring to these variations and to the *De Constantia*, he thinks Lipsius was "scriptor de constantia inconstantissimus."

† See Mireus' *Vita Justii Lipsii*.

* Zanta.

† After 1591 he seems to have suffered a good deal from some liver complaint.

‡ P. 160 note.

De Constantia. The special form of his Stoicism is attributable to three things—temperament, practical conviction, and the education given him by the Jesuits, who were, be it remembered, excellent humanists. Of weak health, he was by temperament not a fighter; he lacked the strength. He would rather circumvent difficulties than meet them face to face. Life had taught him, moreover, how often great sacrifices were futile. If he had no taste for extreme poverty, for Epictetus' "pallet and earthenware lamp," on the other hand he set no store by riches and honours. He accepted duties which enabled him to live. He refused conspicuous offices, such as that of State Counsellor, which the Archduke Albert offered him, knowing the envy they aroused. His Stoicism took practical form first in his *De Constantia*. "This book," he said, comparing it with his other works, "I wrote chiefly for myself, for my own well-being; the others I wrote for my reputation." In it he assimilated Stoicism according to his needs, making a first practical selection of the dogmas which seemed salutary for him as a Christian humanist, a friend of letters, a scholar driven from his native land by a devastating civil war. Thus the definitive choice of Stoicism was prepared which he made later, in a period which may be called that of his dogmatic Stoicism. In this second period he studied point by point, in his *Manuductio* and *Physiologia*, the Stoicism whose whole history he traced with the manifest aim of comparing it with the Christianity of the Bible and the Fathers of the Church.

Such, then, is Zanta's summary.

Lipsius issued many books on Latin authors and Roman life over and above those that have been mentioned. The full list of his publications is given in Van der Haeghen's *Bibliotheca Belgica*.

With regard to the *Autobiography*, which has been already mentioned, this was a letter written in 1600 to Woverius, a favourite pupil. Woverius had urged the making of the record, and Lipsius with apparent reluctance consented. It is Letter 87 in *Epistolarum selectarum centuria miscellanea* (1602). Bergmans, in 1889, edited it separately (Gand: Vanderhaeghen), giving a

French translation and ample notes, and prefixing a portrait, in which Lipsius looks somewhat older than he does in the *Imagines Philologorum*, already referred to. The pamphlet is still readily procurable.

As to Lipsius' general reputation and high standing, the *Grande Encyclopédie* says: "The services rendered by J. Lipsius to philology and history are immense; there is hardly a problem relating to Roman antiquities on which his criticism has not thrown lasting light, and most of his treatises are models of depth and erudition. We resort to them even at the present day, and cannot deny him the glory of having given to literary and historical studies a fruitful and enduring impulse."

Much has often been said about Lipsius' religious changes and hesitations. It should perhaps be borne in mind, however, that he was primarily a humanist (as the long record of his publications shows) rather than a theologian. In matters of philosophy, as he himself says in effect in his book on Stoicism,* "neither a Plato nor an Aristotle should be exclusively followed, nor even one school only. If we call ourselves anything, it might be Eclectics." He was quick to recognize the good points in the various sects he studied. Doubtless the same breadth of view characterized his attitude towards Christian creeds. Valuing the good in each, the minuter network of their dogmas may well have failed to appeal to him, or even have seemed to him a matter of some indifference. When it became somewhat urgent, however, to make a definite choice, he sided finally with his old friends and teachers the Jesuits.

What with his teaching, his controversies, and the long list of books that he published, Lipsius was a very busy man. From incidental distractions, too, he was no more immune than other learned men are wont to be. At one place in his book on *Stoic Philosophy*,† where his pupil, coming to see him very early, finds him already busy, he describes the interruptions to which he is constantly liable; for his own pursuits and for serious matters he seems only to have broken oddments of time. "I could almost aver, with Livius Drusus," he says, "'that

* I., §§ 4, 5. † Part II., Book III., § 1.

to me alone no holiday has fallen, from boyhood up.' I get up in the morning. 'Here are letters; answer them.' That done, I turn to other things. My servant comes to say that some nobleman has called, or a youth from France, or Germany, or Sarmatia; they wish to pay their respects. The one and the other want some token of my friendship inscribed in their albums. I have hardly recovered breath when one of my Belgian friends appears: 'So sorry to disturb you, but I've written a poem—or a pamphlet—and I want you to read it.' 'Anything further?' 'Criticize it and correct it.' 'What else?' 'Just write some preliminary verses or commendation.' Then I think I'm really free; but someone else turns up and wants an epitaph, either for himself or his brother or his father or a friend, or else an inscription for a house or a citadel or an altar. Then what about my students—like yourself? You know how readily they have access to me, and how I listen to them, answer them, direct them, and set them in what I believe to be the right way of study. This is the one sort of work that I least regret amongst all the others. It makes little difference whether I help them by talking or by writing, except that in one case perhaps more hear me, whilst in the other, although fewer receive what I say, yet perhaps the result is more effective and fruitful. So my life is spent, and I learn to put up with it; patience lightens the burden which our shoulders must needs bear. . . . Still, from time to time I return to myself, and can turn over in my mind something healthful and profitable to myself—a little superficially perhaps, and incidentally; yet I do turn it over." 'This account of Lipsius' life, and of his outlook on life, may perhaps suffice.

(To be concluded.)



The History and Antiquities of Hampsthwaite, Co. Yorkshire.

BY CARL T. WALKER.

(Concluded from p. 100.)

HIS hypothetical Saxon church was followed by Stuteville's church of 1180, of which no portions now remain. The oldest parts of the existing church are the bases of the pillars separating the nave and the old south aisle, and a small Early Decorated window in the south wall of the tower, which is in the Perpendicular style. The position of this window is very difficult to account for. It may have been removed from some other part of the



HAMPSTHWAITE CHURCH AFTER THE 1901 RESTORATION.

church when the tower was erected, or, what is more probable, as it is composed of limestone, a stone not used in any other part of the church, it may have been removed from some other church and placed in its present position.

With the exception of the tower the whole of the church was rebuilt in 1821, when it was discovered that the nave had been altered and added to on two previous occasions. The evidence pointed to the original church having been a narrow, lengthy building consisting of a nave and chancel only with a high-pitched roof. The first alteration had involved the demolition of the south wall and the erection of a south aisle separated from the nave by a number of pointed arches supported by octagonal columns, and surmounted by a

clerestory. These additions were probably made (judging from the style of architecture) in the Early English period. The second alteration was the demolition of the clerestory. The whole building was then covered by a wide and low roof, the interior of which was

absence of a clerestory are typical of this style of architecture. The site of the chantry of the Virgin Mary and St. Anne was marked by a piscina in the east end of the church, surmounted by two brackets intended to support images of the saints. The walls had



(a) ONE OF THE INCISED GRAVE-COVERS RECOVERED DURING THE 1901 RESTORATION. (b) THE WEST END AND TOWER DURING RESTORATION. (c) THE WEST END BEFORE RESTORATION, SHOWING THE GALLERY AND ANCIENT FONT, AND ILLUSTRATING HOW THE TOWER ARCH WAS HIDDEN BY THE LOW PLASTERED CEILING.

open timber work, the exterior covered with lead. In the absence of documentary evidence the date of the latter alteration is uncertain, but it is not improbable that it was made when the tower was erected—*i.e.*, during the Perpendicular period—as the wide, low roof and

been ornamented with paintings and texts of which no full description exists. A fragment of a text painted in black letter remains on the interior of the south wall of the tower.

The church, as it existed from 1821 to the restoration of 1901, was an ugly edifice be-

longing to no accepted style of architecture. "The windows," says Grainge, "are glazed with large squares. The sittings are pews, many of them composed of old carved oak. The chancel is very properly only a small portion of the east end of the nave, raised by two or three steps above the rest. The walls of the portion enclosed by the altar-rails are panelled with carved oak. Within the rails are two carved oak chairs of antique pattern." Grainge made a mistake in describing the panelling as carved oak; it was merely a varnished deal frame supporting painted canvas panels. The roof, which was plaster ceiled, came below the level of the top of the tower arch, and was supported by slender clustered wooden shafts erected on the stumps of the old columns.

The church of this date remained until 1901, when the present vicar, the Rev. H. J. Peck, M.A., assisted by a committee of local residents, evolved a scheme of alteration and restoration whereby the beauties of the old church might be restored. This scheme was effectually carried out by Mr. Hodgson Fowler, of Durham. The plaster ceiling was removed, thus re-opening the tower arch, and affording a view of the beautiful west window from the nave. The gallery in the west end, erected in 1725 at the charge of a Mr. Thomas Leuty, was taken down, and the old oak of which it was built was used for re-pewing the present church.

The monuments are not numerous, neither are many of them very old, but several are of interest.

On a white marble slab, erected to the memory of William Simpson, is inscribed the following interesting inscription:

"Sacred to the memory of Wm. Simpson of Gilthorn and Felliscliffe, in the parish of Hampsthwaite. He died in September 1776, aged 65 years, and was interred in this burial ground.

"William Simpson was the twenty-sixth in direct descent from Archil, a Saxon thane, who, in the reign of Edward the Confessor, King of England, possessed very considerable estates in the North and West Ridings of Yorkshire, among which was Wipeley, now a hamlet in the township of Clint, and which he held as a King's thane. Before

the Norman Conquest Archil resided in York, but after that event, being dispossessed of the greatest part of his estates, he retired to Wipeley, where he died in the reign of William I., King of England. But his pos-



MUTILATED REMAINS OF THE THIRTEENTH-CENTURY BRASS IN HAMPSTHWAITE CHURCH, APPROPRIATED BY A. DIXON IN 1570.

terity appears to have continued to reside at Wipeley until the year 1698, when Thomas Sympton sold the remnant of Wipeley, the last of the possessions of Archil, to Sir John Ingilby, Bart., of Ripley.

"Also to the memory of Sushannah, eldest

daughter and co-heir of Anthony Pulleyne, gentleman, of Timble, descended from the ancient family of the Pulleynes of the Forest of Knaresborough, and wife of the above-named William Sympson. She died 1741, aged thirty, and was here interred.

"John Simpson, Esq., of Knaresborough, great-grandson of the above William and Sushannah Simpson, caused this monument to be erected to the memory of his ancestors."

This claim to a lengthy pedigree called forth the following remarks from Mr. Grainge: "Well do we love 'a tale of the times of old,' and a lengthy pedigree carefully substantiated is particularly interesting: it is like a ray of golden sunshine flashing through surrounding darkness. But where are the registers which prove the death of Archil at Wipeley? And where are the documents which trace the line of his posterity for the first 300 years after the Conquest? Has not imagination supplied many links in the chain of this wonderful pedigree?"

In the vestry are preserved the mutilated remains of a brass dated 1570, bearing the representation of a bearded figure, wearing a tight-fitting jerkin, with hood attached, and a belt and sword. The following inscription is rudely and lightly engraved on the face of the brass:

"Praye for ye soule of Ad. (?) Dixon, uncle to Uicar Dixon, 1570."

There can be no doubt, judging from the details of the dress, that this brass originally commemorated a fourteenth-century civilian, and it must have been either purchased or appropriated for Dixon, whose inscription it bears.

In the south porch, surrounded by the cross-slabs already mentioned, is a block of gritstone, whereon, in antique capitals, is inscribed:

FEB. 18. A. D. 1653
THE EARTH MY MOTH
ER WAS MY MOTHER
IS AND THINE SHALL BE
O THINKE IT NOT AMISE
HER TO OBEY I WAS A MAN
LIKE THE REPENT FEARE
GOD LOVE ALL & FOLLOW
ME FRANCIS JEFFRAY

The parish registers from the year 1603 are in existence, and have been transcribed and published by the Yorkshire Parish Register Society in 1902.

The first marriage entry is as follows:

"1603. Imprimus William Winterbourne and Joan Tindall married XXXth Octob."

The first baptism:

"1603. Imprimus Thomas Lacks, son of Robt. bapt. 5 October."

And the first burial:

"1603. Imprimus Will'm Settle of Rawden, bur. 12 October."

The Rev. Joseph Wilson, vicar from 1771 to 1790, on the last page of his register enters the names of all those who were excommunicated or did penance, and also the cost of such penances.

"A private penance at York £1 12s. 4d.; public penance 10s. 6d., 2s. less if they go themselves."

The following list of vicars from the year 1230 is compiled from the Torre manuscripts (to 1686, with several omissions), the parish registers, and Mr. Speight's *Nidderdale and the Garden of the Nidd*:

Date of Installation.	Name of Vicar.	Holder of Advowson.	Reason for giving up Office.
1230	John Romanus (also sub-dean of York)	Richard Earl of Cornwall	(?)
1280	Dns. John dict. Flour. pbr. Minister et Fratres.	Sci. Robt. de Knaresboro'	—
1297	Dns. Ric. de Kinton. cap.	"	—
1307	Dns. Ric. de Beston. pbr.	"	—
1322	Dns. Gilbert de Sheryngton. pbr.	"	—
1332	Dns. John de Burton (Leonard) pbr.	"	Per mort.
1349	Fr. Alban de Scardeburgh. frater domus Sct. Roberti	"	Per resig.
1351	Fr. John de Rillington confrater	"	"
1368	Fr. Alan de Scardeburgh confrater	"	Per mort.
1369	Fr. Will. de Spoford confrater	"	"

Date of Installation.	Name of Vicar.	Holder of Advowson.	Reason for giving up Office.
1378	Fr. John de Killingwyke confrater	Sci. Robt. de Knaresboro'	—
—	Fr. Will. Risheton	"	Per resig.
1421	Fr. Wm. Lindesey. pbr.	"	"
1422	Fr. Will. Rysheton.	"	Per mort.
1433	Fr. Joh. Cravyn	"	—
1444	Fr. Joh. Harwood	"	Per mort.
1455	Fr. John Hudson, cancus dom.	"	"
1486	Fr. Rob. Tesh. frat. dom.	"	"
1499	Fr. John Whitley frat. ibm.	"	"
1521	Fr. John Wilkynson	"	"
1524	Fr. Rob. Tash. frat. dom.	"	"
1525	Fr. Oswald Benson, minister domus Sct. Roberti.	Sct. Robert of K.	Per resig.
1525	Fr. Thomas Dacre. pbr.	"	—
—	Dns. Tho. Dickson	"	—
—	Fr. Wm. Sotheron (vicar in 1536)	"	—
1587	Christ. Lyndall. cl. M.A.	Elizabeth Regina	Per resig.
1603	Ric. Slater. cl. M.A.	Jac. Rex.	—
1662	Samuel Pawson. cl.	—	Per mort.
1670	Samuel Sugden. cl. M.A.	Elena Hardish	"
1686	Benjamin Holden, cl.	—	Per resig.
1715	Thomas Atkinson A.B.	Thomas Atkinson of Winsley, Yeoman	Per mort.
1738	Edward Bainbridge, A.B.	William Woodburn of Knaresboro', Gentleman	Per resig.
1771	Joseph Wilson, cl.	Thomas Shann of Tadcaster, Surgeon	"
1790	Timothy Metcalf Shann, A.B.	Thomas Shann of Tadcaster, Surgeon	"
1800*	Timothy Metcalf Shann, A.B.	"	"
1839	Thomas Shann.	Timothy Metcalfe Shann, whose descendants still hold the advowson	"
1856	John Meire Ward	—	"
1862	Henry Deck	—	Per mort.
1898	Herbert John Peck, M.A.	—	Present Vicar

* (April 8), second time, having been instituted to the Vicarage of Wigbill, January, 1800.

There are many tombstones in the churchyard to the memory of the ancient Nidderdale family of Day of Day Ash. The oldest is dated 1640.

A headstone in front of the church commemorates Jane Risdale, who died in the year 1828, "being in stature only 31½ inches high."

A sun-dial on a short column bears the date 1672.

Hampsthwaite was for many centuries the home of the Thackeray family, the ancestors of the illustrious William Makepeace of that name. In 1378-79 several of the family contributed to the tax levied by Richard II. on every householder, in order to provide money for continuing the French wars. Walter Thackeray of Hampsthwaite, who died in 1618, had issue a son, Robert, whose son, Thomas, born 1628, had issue seven sons and two daughters. Elias, the sixth son, became parish clerk of Hampsthwaite; he had issue seven sons and four daughters. The eldest son, Thomas, became Headmaster of Harrow in 1746, and Archdeacon of Surrey in 1753. His great-grandson was the famous novelist.

The old home of the Thackerays at Hampsthwaite, thatched, many-gabled, and ancient, was pulled down some twenty or twenty-five years ago.

A brass-plate let into an altar tomb in the churchyard bears the following inscription:

"Here lieth the body of Thomas Thackeray, of this town, son of Joseph Thackeray, clerk of this parish, who departed this life the 21st of January, 1804, aged 56.

Farewell, vain world, I've had enough of thee;
I'm careless, therefore, what thou say'st of me;
Thy smiles I court not, nor thy frowns do fear,
My cares are past, my bones lie quiet here;
What fault thou found'st in me take care to shun,
Look well at home, enough there's to be done."

The Hall, or Manor-House of Hampsthwaite, formerly stood in Hall Garth, which adjoins the village on the west. The manor was anciently owned by the family of Windham of Felbrigg, in Norfolk.

The scenery surrounding the village is particularly beautiful. To the south rises the pine and heath-covered crag known as Felliscliffe. The swiftly flowing Nidd which

forms the northern boundary of the village separates it from the dense woods of Ripley, whilst east and west it flows through undulating pasture land and meadows.



The Importance of Local Cave Traditions.

BY BARBARA C. SPOONER.

REMARKABLY little attention, comparatively speaking, seems to have been paid to the simpler cave traditions, as distinct from the better-known ones of sleepers in caves. Yet their very persistency, the diversity of the localities in which they may be found, together with the element of mystery which underlies their apparent simplicity, and their evident notable kinship, would, one might think, have aroused a curiosity resulting in the disclosure, through inquiry, of countless other current examples; thus strikingly illustrating the hold certain ancient forms of belief still have on our unconscious minds.

Scattered at random through guide-books and books on topography, folklore, geology, travel, and divers other subjects, seldom seen side by side, and still more seldom with anything like their full importance attached to them, are the following examples extant in Great Britain:

In St. Mary's, in the Scillies, is the "Piper's Hole." This is said to communicate, underground, with another "Piper's Hole," four miles away, in Tresco. There were men who entered this cave, but never returned.

It is so narrow in parts that dogs, travelling down its whole length, emerge at last—hairless.*

The Giant's Holt, a fuggo or cave at Bodinnar in Cornwall, is haunted by the Cornish spriggans, guarding hidden treasure.†

The devil pipes to witches in the fuggo at

the foot of Boleigh Hill. Witches in the shape of hares enter, but never come out the same way. There is said to be another cave near by, in Trove Hill, the entrance to which is forgotten.* Both this fuggo and the Giant's Holt seem at one time to have been human habitations.†

Hunt says: "The Fugoe Hole, at the Land's End, has yet to be spoken of in the witch stories. Several who have attempted to penetrate this hole have escaped only by great luck." And again: "There is a tradition, firmly believed on the lower side of Burian, that the Fugoe Hole extends from the cliffs underground so far that the end of it is under the parlour of the Tremewen's house in Trove, which is the only remaining portion of the old mansion of the Lovels."

From Pendeen Vow (or Fuggo) a white-clad figure emerges with a rose in its mouth, to give warning of death.

"One end of it ‡ [the vow], we know, is within a few yards of the mansion, but no one knows where the other is to be found . . . it runs for a great distance, some say miles, yet most people believe that the eastern end was once open at the cove. Others will have it that old tinnars, who lived before part of the roof had fallen in, travelled in it for ten times the distance from the house to the cove, and burned more than a pound of candles without finding the end. They always returned frightened, and what they saw to scare them they could never be got to tell."

There is another cavern near Mousehole, opening on to the beach. It is called "Dicky Danjey's Holt," and the Little People capture children and carry them into it.§

The Peak Cavern of Derbyshire was one of the entrances to fairyland.||

A dog once scrambled through the famous Wookey Hole, near Wells, emerging after many days—hairless.

Another, or perhaps the same dog, ran into a hole in the Cheddar Cliffs in pursuit

* *Ibid.*

† Edmond's *Land's End District*.

‡ Bottrell.

§ Bottrell. On the other hand, of course, this may be an actual memory of the kidnapping skill of opposing tribes in the old days.

|| "Who were the Fairies?" by G. A., in *Cornhill Magazine*, vol. xliii.

* Hunt, *Popular Romances of the West of England*, quoted from Heath's *Scilly Isles*.

† Bottrell, *Traditions and Hearthsides Stories of West Cornwall*.

of a rabbit, and came out of the Wookey Hole, six miles off.*

The pipes of a man who entered a cave near Llanamynych, on the English border of Montgomeryshire, were heard beneath that place, two miles from the entrance. He had food with him, but no one saw him again.†

Another piper,‡ accompanied by his dog, set out to explore the Jura Cave in Scotland. Before long, listeners heard the cheerful tune of his pipes change to M'Crimmon's Lament, "I return, I return, I return not for ever," and then die away. He never returned. His dog came out alone, bruised and torn, from the mouth of a distant cavern.

There is a longer story§ connected with a cave, in which a Cornishman, Richard Vingo, is piskey-led in Treville Cliffs, and, after wandering by underground ways, comes to a pleasant land. Here he sees people engaged in "hurling," and is forbidden to join them, by a woman who is kept prisoner there for trespassing on fairy ground.

She leads him to the upper world, and, passing through a cave, he sees the village of Nanjizel before him. He slept for a week afterwards, and died from drinking.

In the neighbourhood|| of the famous Ben Bulbin in Ireland, "there are long caverns which no man has ever dared to penetrate to the end, and even dogs, it is said, have been put in them never to emerge, or else to come out miles away."

It is true that many of these stories might seem to have their origin in exaggeration, or in the awe and wonder inculcated by the strange contents of our great caves; but many are stamped for ever with mystery, and at the back of that mystery is the same belief that interprets for us the more advanced cave stories of the sleepers.

* *The Book of Exmoor*, by F. J. Snell.

† Professor Boyd Dawkins in *Macmillan's Magazine*.

‡ "A Visit to Hinba," *Cornhill Magazine*, vol. xli. See also the legend of that Piper of Hamelin who entered the Koppelberg, playing pipes, and followed by children. In the Middle Ages, Odin, who is a sleeper in Odenburg, was identified with him. (Guerber, *Myths of the Norsemen*.)

§ Bottrell.

|| *Fairy-Faith in Celtic Countries*, by W. Y. Evans Wentz, p. 45.

Chief among these are the stories of Herla, Arthur, and Holger Dansk, for our purpose.

Walter Map speaks of the mythical British king, Herla, and his friendship for the pigmy king, who, judging by his appearance, had much in common with a Cornish piskey. Herla went to the pigmy's home by way of a cave, and after a seemingly short time, emerged to find that he had been absent for more than 200 years, and was unknown.

Arthur sleeps beneath the ruins of a castle in Yorkshire, or else with Guenever beneath Sewingshields Castle, where he was seen. Again, he sleeps in the Eildon Hills, beneath Craig-y-Dinas, or in a cave of Snowdon, awaiting the day when he shall awake for ever, and come forth.

Holger Dansk is in the vaults of Elsinore, his great beard grown over and around a marble table. As Ogier he is in Avalon.

Woden sleeps in the Odenburg.

These cave stories are no nature myths of the winter-sleep of the Sun, and his arising. "In Ireland," said Mr. W. B. Yeats, "this world and the world we go to are not far apart." And that is true, not only in Ireland. Malory* says, with double meaning, of Arthur's sleep in Avalon, that "here in this world he changed his life."

To the mind Hellenic and the mind Celtic, also in part † to the Teutonic and the Norse mind, the cave was the great entrance to "the world we go to."

This world is an intermediate "state," as it were, between death and rebirth, practically identical with fairyland. In its Christian form it is that "hell" from which Christ was arisen when He was seen by Mary Magdalene, and might not be touched till He was ascended to the Father.‡

There is always a returning from this other world, Avalon, the "Land of Apples," to which a silver branch of apples is the passport.§

Those also who become inhabitants of the

* *Morte d'Arthur*, book xxi., chap. vii.

† Niflheim.

‡ See *Fairy-Faith in Celtic Countries*, p. 296.

§ *Ibid.*, p. 340. See also Arthur in a cave and yet in Avalon, and Holger Dansk in Elsinore and yet in Avalon.

Otherworld in life, and those who were not there till after death, both can appear at will on the earth, in their own bodies, as inhabitants of the Otherworld. But frequently they are not recognized; there is something peculiar about their appearance. This was the case with Herla: he "was unknown." Christ appeared four times (John xx. and xxi.), and out of these four times He was recognized twice. St. Mark mentions a fifth appearance (Mark xvi.): "He appeared in another form unto two of them."

Those who are "taken" to the Otherworld when alive remain for ever young, but their visits to earth necessitate a certain "taboo" for the protection of this youthfulness, or they age* or crumble to dust.† They are tabooed to touch earth with their feet, or to be touched by men. Perhaps the "touch" taboo of the Tylwyth Teg women who marry mortals has the same cause for its origin.

Many return from the Otherworld to visit their old haunts‡ or to bid their friends "good-bye."§

Herla set out from the cave to seek some unknown destination that would be shown him by a fairy-dog leaping from the arms of his companion to the ground. Some say he is still seeking it. Arthur|| may be seen with men and hounds at midday or in moonlight. Arthur, Herla, and Woden, also appear as the Wild Hunt. Odin, the mythical king, is confused with the god and his valkyries; Arthur the king is confused with Arthur the god. Tregeagle, who also lived underground beneath Dozmare Pool, and is the hunted in the Cornish Wild Hunt, was, too, in all probability, once a god or godlike.

Many of the dead return to "take" the living,¶ as Odin does, or give warning of death and danger, as does the spirit of Pendeen Vow.** The fairies who "take" are themselves the dead. The bean-sidhe of Irish families is always a dead ancestress. To this day, some dead member of a family

* Ossian.

† Herla's companions. Vingoe is forbidden to marry for three years after his release.

‡ Ossian, and many modern apparitions.

§ Laeghaire, *Fairy-Faith in Celtic Countries*.

|| Gervase of Tilbury.

¶ See note above, Odin as the Piper of Hamelin.

** See the cave stories of Cornwall.

reappears in countless ghost stories to give death warning to a living member. The piskey-led, maybe, have chanced upon the borderland of this world in their wanderings.

And now the lesser cave stories of hairless dogs come into strange prominence. We may be sure, when we remember whence these caverns lead, and the nature of their inhabitants, that the people, who probably with purpose gently propelled dogs into the caves, would be the last to believe in the narrowness of the said caves as the cause of the hairless and mangled condition of the dogs when they emerged—if they emerged at all.

Fairies and the dead feel both anger and hunger.

The whole world knows it, and has propitiated them accordingly.

This, then, is the land to which those caves lead, that are invested to this day with awfulness for us.

Hence, also, the importance of those "simple" cave tales that are about our very doors.



The Antiquary's Note-Book.

ANOTHER PACKHORSE BRIDGE.



PACKHORSE bridge in Bleasdale, Lancashire, was described and illustrated in the *Antiquary* for November last. There is another one at the entrance to the village of Charwelton in Northamptonshire as you approach it from the railway station. It is over the River Cherwell, which is here but a small stream, at about half a mile from its source. The river gives the village its name, though there is a slight difference in the spelling, the village having conformed to the more modern way of representing the pronunciation which is given to the first vowel in the name Cherwell. It may be noted, too, that the people of the place pronounce the name of the village "Charlton," but since the advent of the railway the name is now often pronounced

just as it is spelt. The same holds true of Daventry in the same county.

The highroad runs parallel to the length of the bridge and close up to it, so much so that the wall and arches of the bridge on this side form the boundary of the road, and the stream passes under it by a culvert.

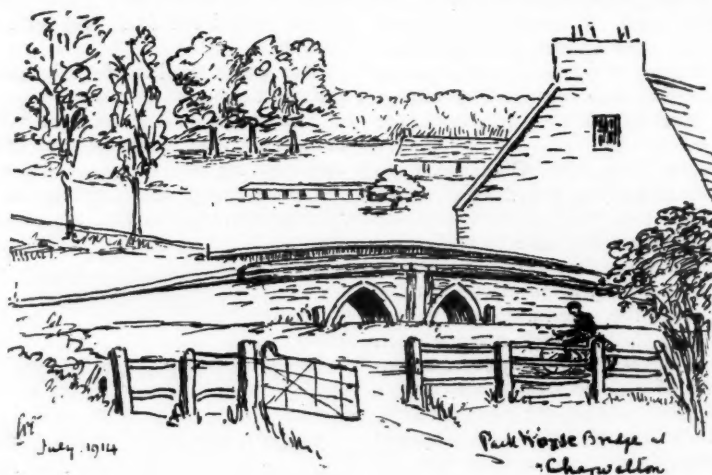
The dimensions of the bridge are as follows: length, 32 feet; width of roadway, excluding parapets, 5 feet; height of arches (of which there are two), $6\frac{1}{2}$ feet; width of arches, $3\frac{1}{2}$ feet. There are sloped approaches to the bridge at each end, with retaining walls, 20 feet in length. The walls of the bridge, which is built throughout of stone, are

At the Sign of the Owl.



BOOKMEN should subscribe to the *Bodleian Quarterly Record*, which is issued by the staff of the famous library under the sanction of the Curators at the modest price of 6d., or 2s. 4d. post free for a year. I have been looking through the first four numbers (April, 1914, to January, 1915), the contents

of which are arranged in three divisions—(1) Notes and News; (2) A Selected List of



15 inches thick. As in the Lancashire example, the parapets are low, being only 18 inches in height from the roadway. A rough sketch of the bridge is enclosed. It was difficult to get any good view of it, and none from the other side which would include the stream, visible though it is on that side.

J. PENRY LEWIS.



Accessions; and (3) Documents and Records. It is suggested that the third may develop in time into a valuable documentary series. Certainly this *Record* deserves support. Each number is full of interesting matter.

As an example of the paragraphs in "Notes and News," I take the following from No. 4 of the *Record*: "Those strange documents called Ostraca—Egyptian potsherds bearing receipts, lists of taxes, short agreements and the like, in Greek, Demotic, or Coptic—appear to be limited in number, and to come from a few definite sites in Egypt. Thanks to previous donations, especially from Mr. J. Grafton Milne, the Bodleian has already

possessed about 450 specimens; but a recent benefaction from Professor Sayce of about 3,000 more, the result of many years of residence in Egypt, makes the Bodleian collection the largest in the world. The donor writes that most of the ostraca are in Greek, but some in Demotic, in Demotic and Greek, in Coptic, and in Arabic: these latter are rare. The collection contains the only ostraca found at El-Kab, Gebelên, and Kom Ombo, with a few from Elephantinê. The majority are the receipts of the tax-gatherers and other officials of the Greek and Roman ages of Egypt, and are consequently of high importance for the study of the social and economic conditions, as well as of the chronology of the country, during that period. A considerable proportion of the ostraca used by Wilcken for his economic history of Egypt in the Græco-Roman Age are about 200 of the Sayce collection, which also contains letters, indifferent verses, horoscopes, and extracts from classical writers and (Coptic) sermons. Every ordinary ostrakon is accurately dated, and the philological value of the bilingual Greek and Demotic specimens need not be pointed out. A good many of the Coptic ostraca, and some of the Demotic, are already known to scholars, but, with the exception of the 200 mentioned above, none of the Greek have been as yet published. The thanks of the University were conveyed to Professor Sayce by Decree of Convocation on December 12, 1914."

At the general meeting of the Chetham Society held at Manchester on March 1, the important work in historical and antiquarian research of the Society was enlarged upon. The report of the council from the sixty-ninth to seventy-second year stated that since the last report three volumes had been issued to the members. Another volume of Chetham miscellanies was in preparation, of which two portions have been printed—namely, documents relating to the plague in Manchester in 1605, and a survey of the Manor of Penwortham, 1570. It was hoped to include in the publications of the Society at an early date further instalments of the materials connected with the Duchy of Lancaster records in the Public Record

Office, as well as early Lancashire and Cheshire wills at Somerset House, and Chester ecclesiastical disciplinary documents prior to the Civil War.

The annual meeting of the Worcestershire Historical Society was held at Worcester on February 27. The membership, it was reported, was 137. The continual decline in the number of members had been accompanied by lessened income. A scheme was started in the early part of last year for opening an exhibition of historical documents and other objects, but the war put an end to it, and the Society had to be content with the completion of Prior More's Journal.

Mr. Harvey Bloom had discovered in St. Swithin's Church, Worcester, another chest full of ancient documents, which should prove a valuable mine for a future volume of collectanea. The editor (Mr. Sidney Graves Hamilton) reported that, owing to the failure of his eyesight, he was obliged to resign the editorship, which he had held for six years.

Two new volumes will shortly be added to the "Chats" series, published by Mr. Fisher Unwin—viz., *Chats on Old Silver*, by Arthur Hayden, and *Chats on Japanese Colour-Prints*, by Charles D. Ficke.

The late Mrs. Elizabeth Russell Hillen, of King's Lynn, has bequeathed to the Norwich Public Library the sum of £500, and the same amount to the Norwich Castle Museum, for the advancement of archæology, etc., on condition that the name of Hillen be permanently associated with the usage of these moneys. This condition the testatrix imposed in memory of her late husband, Mr. Henry James Hillen, "who at all times had the interest of these institutions very much at heart." Mr. Henry James Hillen, who was a native of King's Lynn, died in November, 1910. He was a retired schoolmaster, and devoted much of his spare time to local historical and archæological research. In 1907 he published his monumental *History of the Borough of King's Lynn*, in two volumes, which will remain for many years to come the standard history of King's Lynn. He also published several brochures on local history, and he was an occasional contributor

to the *Antiquary*, and a frequent writer in local newspapers. When getting data for his *History of the Borough of King's Lynn*, Mr. Hillen made considerable use of the very extensive and valuable collection of literature relating to Norfolk and Norwich at the Norwich Public Library, and this bequest will enable the Public Library Committee to augment the collection considerably and to render it still more valuable. The select bibliography which was published under the title *Guide to the Study of Norwich* (published at the nominal price of one penny) gave some indication of the extensiveness of this important local collection.

I note with much regret the death, in February last, at an advanced age, of Mr. C. W. Dymond, F.S.A., a valued occasional contributor to the *Antiquary*. Mr. Dymond, who was a member of the Society of Friends, and latterly led a retired life, belonged to the Prehistoric Society of France and the Scottish Society of Antiquaries, as well as the English Society. The very large gathering of friends at his funeral at the Meeting House, Colthouse, on February 11, bore witness to his life of usefulness and love for all that is good and right.

Geologists and archaeologists alike will have heard with much regret of the death of Professor James Geikie in Edinburgh on March 1, in his seventy-sixth year. His book on *The Great Ice Age*, 1874, placed him in the front rank of geological authorities. Among his subsequent publications were *Prehistoric Europe*, 1881, *Fragments of Earth-Lore*, 1892, *Earth Sculpture*, 1898, and *Structural and Field Geology*, 1905.

Several Record Societies have been holding their annual meetings lately. That of the Sussex Record Society was held at Lewes on February 10, Mr. W. C. Renshaw, K.C., presiding. The report presented by the council showed continued progress during 1914. Vol. xix. was issued during the year, and consisted of references to Sussex manors and advowsons, etc., recorded in the Feet of Fines from Henry VIII. to William IV., edited by Mr. E. H. W. Dunkin, F.S.A. Vol. xx., on the same subject, will be issued

to members for 1915. For the year 1916 Mr. Salzmann, F.S.A., is preparing a volume of Sussex Fines in continuation of his former volumes from the same records. They will cover the period from Edward II. to Henry VII. inclusive. The publication of parish registers, as extra volumes, is being continued.

The council of the Devon and Cornwall Record Society, in their ninth annual report, mention that parts v. and vi. of the Register of Colyton, which form an extra series, have been issued. A further instalment of the Bishop's transcripts of Cornish Parish Registers has been received and copied, and a continuation volume of the Episcopal Registers of the Diocese of Exeter is on the eve of publication. In 1911 a suggestion was made by the Somerset Archaeological and Natural History Society that the Society should join forces with them in an endeavour to transcribe and publish an important West-Country manuscript in the possession of Sir Reginald Pole-Carew at Anthony. Sir Henry Maxwell Lyte became interested in the manuscript, and arranged with Sir Reginald Pole-Carew for it to be deposited at the Public Record Office. The Society entered into an agreement with the Somerset Society whereby the two Societies should share the cost of having the manuscript transcribed. It has been suggested that a special fund should be raised, but so far no decision has been come to.

The annual meeting of the Scottish Record Society was held at Edinburgh on February 15, Sir James Balfour Paul presiding. The report presented and adopted showed that continuations of several parish registers had been issued to members during the year. In addition, Sir Norman Lamont, Bt., had presented to each subscriber to the Society an *Inventory of the Lamont Writs*. Various prospective publications were announced, but an increase in membership is badly needed.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE *Transactions* of the Shropshire Archæological and Natural History Society, recently issued to members, contain these papers: "William Cartwright, Nonjuring Bishop, and his Chronological History of Shrewsbury," by the late William Phillips; "The Mayors of Shrewsbury," by the late Joseph Morris; "The History of Knockin," by the late Rev. J. B. Blakeway, edited by Miss Auden; "The Earliest Book of the Drapers' Company, Shrewsbury," edited by Miss Pope; "The Sequestration Papers of Sir Thomas Wolryche of Dudmaston, and of Sir Thomas Whitmore of Apley," both edited by the Rev. W. G. D. Fletcher; "The Family of Wolley of Wood Hall," by H. E. Forrest; and "The True Story of the Marriage of 'The Lord of Burleigh' and Sarah Hoggins," by the Rev. W. G. D. Fletcher. This paper has a number of original documents in an Appendix, which set at rest the many garbled versions of Lord Exeter's marriage to the "Peasant Countess," including undoubted errors in Tennyson's beautiful ballad. Amongst shorter papers are "John Oakeley's Notes on Lydham," by Dr. R. James; "A Roll of a Forest Court of Hogstow Forest, 1521," by T. E. Pickering; "A Thirteenth-Century Whetmore Charter of Hugh de Donville," by Dr. R. James; and "Additional Notes on the Family of Hoggins," by the Rev. W. G. D. Fletcher. From the Public Records there are "Shropshire Feet of Fines, 1218-1248," and "Institutions of Shropshire Incumbents, 1634-1704." Thirteen short papers find a place under the heading "Miscellanea"; and an excellent Index completes the volume.

The Shropshire Parish Register Society has issued during the past year the registers of Badger, Ludlow, Neen Sollars, Oswestry, St. Chad's, Shrewsbury (1741-1781), and Willey. During the seventeen years of the Society's existence, one hundred parish registers, from their commencement to 1812, have been issued; also six Roman Catholic registers and ten Nonconformist registers. Thirty-four volumes have been completed. The annual meeting was postponed this year on account of the war. The number of subscribing members is only 143; but large and generous gifts towards the printing of particular registers have helped the Society to issue so great a quantity of printed matter.

The *Proceedings* of the Geologists' Association, vol. xxvi., part i., is mainly devoted to well-illustrated and carefully written descriptions of the Association's excursions from April to August, 1914; but the feature of the publication is an important and able article by Mr. Reginald A. Smith, F.S.A., on "Prehistoric Problems in Geology." The archæologist who takes his subject seriously will give this article most careful perusal. In his opening paragraph Mr. Smith says: "At a time when every study

is becoming more specialized, the need of expert committees to consider the more important problems in any science becomes increasingly acute; and, whether a science or not, prehistory has as many problems as any other study of man and his works. Help is specially needed from the geological side. . . . With a field as good as any, we have the opportunity of confirming or correcting many current views that cannot be established without fresh and independent evidence; and a few of the difficulties that beset the archæologist and geologist alike are here enumerated, not with a view to introducing ready-made solutions so much as to concentrate the attention of both sides on points that will have to be cleared up sooner or later, and at present obscure our notions of prehistoric man."

These problems are mainly concerned with the deposition of the early gravels, and the bearing which the various types of implement found in them have upon the periods of their deposition. Mr. Smith's record of a flint implement of the St. Acheul type in the raised beach which lies below the Coombe Rock at Kemp Town, Brighton, must have proved a surprise. Equally interesting is the announcement that a flint implement of the Chelles type has been obtained near the Loch of Harray, in the Orkneys, and that flints of the same type occur in Southern Norway.

Lovers of Hawthorne will turn with interest to the article in the *Journal* of the Friends Historical Society (vol. xii., No. 1), on "Real People of 'The House of the Seven Gables.'" Only two of the "real people" are dealt with—Colonel Pyncheon, whose prototype in all probability was the novelist's own great-grandfather, the persecuting magistrate, Colonel John Hathorne (died 1717); and Matthew Maule, whose prototype may be Thomas Maule, the Quaker merchant of Salem. Facsimiles are given of the title-pages of two of Maule's publications. The other contents include notes on "Old Glasgow Meeting-Houses," and extracts from the diary of Mercy Ransom, an eighteenth-century Friend, besides a great variety of notes and anecdotes illustrating early and later Quaker history and biography.

The new part of the *Proceedings* of the Cambridge Antiquarian Society (No. lxvi.—Cambridge: Deighton, Bell and Co.; price 7s. 6d. net) covers the period October, 1913, to May, 1914. It contains three papers of considerable interest. In the first Dr. W. M. Fletcher describes, with a coloured plate, some "More Old Playing-Cards found in Cambridge." In an earlier paper Dr. Fletcher described some Elizabethan or early seventeenth-century playing-cards found during repairs to a staircase in the Great Court of Trinity College. Now he describes twenty-four cards which were found, whole or fragmentary, during the recent internal repair of the south range of the Great Court, built from 1594 to 1597; and fifteen cards found upon the demolition of an old house in Cambridge. Dr. Fletcher shows that most of the cards from the Great Court of Trinity College support the view he expressed in his former communication, that the cards were of Norman (Rouen)

design. A few of those described are of eighteenth or early nineteenth century date. The second paper is an elaborate study of "Flints," by Professor McKenny Hughes. This discussion of the formation, fracture and weathering of flints, of forgeries, of Palaeolithic and Neolithic implements, of "Eoliths," and of sundry other aspects of the subject, deserves the careful attention of geologists and archaeologists alike. The third paper, by Mr. H. H. Brindley, is a freely illustrated description of, and comment on, "Ships in the Cambridge 'Life of the Confessor'"—a work of *circa* 1245, written in Norman-French, and dedicated to Eleanor of Provence, Queen of King Henry III. Ten of the beautiful miniatures illustrate ships and boats. The reproductions are of great interest, but would have been more intelligible on a larger scale.

The new issue, dated January, 1915, of the *Journal of Egyptian Archaeology* is part i. of vol. ii. (Egypt Exploration Fund, 37, Great Russell Street, W.C.; price 6s. net). It opens with a short but striking article on "Cleopatra VI.," by Professor Mahaffy, which contains some fresh and arresting suggestions regarding the famous Queen's character and development. Mr. F. Ll. Griffith next describes, under the title "A New Monument from Coptos," a fine example of Egyptian limestone sculpture which has lately come into the possession of Miss Nina F. Layard, of Ipswich. The article is illustrated by three plates. Mr. T. Eric Peet describes, with a plate, some mud balls with curious impressed designs, found in the sand filling of a small mastaba in an Abydos cemetery. Similar balls have been found elsewhere in like surroundings, so it is probable that they were connected with burial rites, and Mr. Peet conjectures that they had some magical significance. In "An Ancient Egyptian Funeral Ceremony," Mr. A. E. P. B. Weigall gives illustrations of the cruel practice of amputating a leg from a living bull calf during a funeral. The part also contains a well-deserved tribute to the memory of the late Edward Russell Ayrton, with a fine portrait and other illustrations; "Bibliography of 1913-14: Christian Egypt"; with Notes and News, Reviews, etc.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—February 11.—Sir Arthur Evans, President, in the chair.

Mr. Frank Lambert read a paper on "Recent Roman Discoveries in London."

The first section of the paper treated with unpublished drawings of the extensive Roman walls found on the site of Leadenhall Market in 1880-81, and rediscovered in part in 1905. It was suggested in 1831 that these belonged to the basilica of Londinium. In spite of indications of an eastern apse, this was hardly possible. (During subsequent discussion Mr. J. P. Bushe-Fox suggested that the remains might have formed part of a bath building.)

The destruction of the old General Post Office in 1913 disclosed a large series of Roman rubbish-pits. In 1914 the bottoms of these were carefully exca-

vated, at the instance of Mr. Philip Norman, with funds supplied by the Corporation and the Goldsmiths' Company. The dates of the pits were found to cover a period from A.D. 50 to A.D. 200, though the majority belonged to the first century. Four pits contained objects of both the first and fourth centuries. The more unusual finds included a gold ring, a Jewish coin of the Second Revolt (A.D. 132-135), and the debris of a house destroyed by fire, showing clear traces of wattle-and-daub construction. By the association of undatable with datable pottery, much useful information has been obtained about Roman coarse wares.

Portions of five large pits were found in the summer of 1914 on the site of 3-6, King William Street. These dated entirely from the first century, and produced some of the best early "Samian" and coarse Roman pottery found in London.

The last section of the paper showed the gradual growth of Roman London, by the areas of distribution covered by (1) coins of Claudius and earlier—in the eastern angle of the Walbrook and the Thames, with a few on St. Paul's Hill; (2) the earlier pottery of La Granfesenque, ending about A.D. 90—considerable expansion, almost entirely on the eastern bank of the Walbrook; (3) the later pottery of La Granfesenque, ending about A.D. 110—slight expansion eastwards; (4) the pottery of Lezoux, ending in the first half of the third century—expansion into the north-west angle of the city.

The President called attention to an interesting discovery of a group of coins of Valentinian the Elder and his colleagues, showing that the Roman mint at London, which had been closed since Constantine, was restored by Valentinian in A.D. 368. A late silver coin of Valentinian was exhibited, showing in an abbreviated form the monetary stamp of Londinensis Augusta.—*Athenaeum*, February 20.

SOCIETY OF ANTIQUARIES.—February 18.—Sir Arthur Evans, President, in the chair.

Mr. A. W. Clapham read a paper on the topography of the Cistercian abbey of Tower Hill. Tower Hill Abbey of St. Mary de Gratiis was the last of the Cistercian foundations in England, and owed its origin to Edward III. in 1350. The site of the house, of which no remains are extant, is all that has hitherto been known, but an early Stuart plan, preserved among the Domestic State Papers, enables the main features of the monastic building to be clearly identified; and some building accounts of the late fourteenth century, and the grant to Sir Arthur Darcy at the Dissolution, add much additional information. Both the east and west ends of the building stood on the open courts of the present Royal Mint, which occupies the site; and there is some hope that excavations, could they be undertaken, might be productive.

Sir Hercules Read exhibited, on behalf of Colonel Parker, a bucket with decoration of Late Celtic style, and a mediæval inscribed sword. The bucket is of wood, with on one side two overlapping plates of very thin bronze or brass with embossed designs, clearly Late Celtic in character, and with a loop handle of inadequate type formed of a ribbed band of slightly thicker metal. Although at first sight of Late Celtic date, the bucket

appears, on examination, to be almost certainly a comparatively modern forgery. The embossed ornament, while clearly founded on a Late Celtic model, has none of the originality and charm of outline that constitute the great attraction of work of that period, and it may be assumed, therefore, that the bronze plates have been made by a more or less skilful forger and affixed to an old bucket that happened to be at hand.

The sword was found in the bed of the Ouse opposite Cawood Castle, Yorks. It is 37½ inches long, with a broad double-edged blade, having a channel on either face in which a band of letters has been inlaid in white metal. The quillons are bent downwards and curved so as to form nearly a semicircle. The tang is broad and flat, and the pommel rounded beneath and pyramidal above, of a type familiar on swords of the Viking period. The sword can hardly be earlier than the thirteenth century, and, as there can be no doubt as to the contemporary date of all the parts, it would seem that it is an example in which the actual type of Viking pommel has survived for two or three centuries with no change, while the quillons have followed the fashion of the time when the sword was actually made.

Sir Hercules Read also exhibited a fine specimen of a sword and sheath of La Tène type found at Berne.

Mr. E. A. Webb exhibited a fragment of an enamelled sixteenth-century terra cotta tile from the infirmary of the monastery of St. Bartholomew, Smithfield, and a small coloured fragment of a fourteenth-century canopy recently discovered in the church of the same monastery.—*Athenæum*, February 27.

SOCIETY OF ANTIQUARIES.—February 25.—Sir Arthur Evans, President, in the chair.

Mr. E. Thurlow Leeds read a paper on "Further Excavations in the Round Barrows at Eyebury, near Peterborough." The paper reported the excavations carried out from 1912 to 1914 in the two remaining tumuli of the group to which belonged the tumulus excavated in 1911-12. In the first of the recently excavated burrows were found four interments, one accompanied by a food vessel of a well-known Yorkshire type, while in the second tumulus an interesting method of cremation was observed. The evidence, though somewhat meagre, tended to confirm the Early Bronze Age date suggested for the tumulus excavated in 1911-12.

Mr. H. R. Hall and Mr. H. Burchardt drew attention to a bronze sword of Shardana type found in Philistia, and now in the British Museum. The type was represented on Egyptian monuments of the thirteenth century B.C. as carried by the Shardana, a Mediterranean tribe, and by the Philistines. No actual example had previously been known.—*Athenæum*, March 6.

At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE on March 3, Sir H. Howorth in the chair, Mr. G. C. Druce read a paper, with lantern illustrations, on "The Sciapus and Other Abnormal Human Forms in English Church Carvings." He suggested

that these strange malformations were derived from illuminated manuscripts. The "Sciapus" is the "shadow-foot." Mr. Druce referred to the example carved on a bench-end of the fifteenth century in the church at Dennington, Suffolk. This shows a man lying on his back, supporting his head on his right hand, while his feet, of grotesquely exaggerated size, are brought over him so as to form a covering. The Sciapodes were a fabulous people of Libya "with immense feet, which they used as sunshades."

The monthly meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND was held on March 8, the Hon. John Abercromby, LL.D., President, in the chair.

In a paper on "Some Recent Discoveries in St. Andrews," Dr. D. Hay Fleming dealt with several discoveries in the west front of the cathedral, one of which, he said, confirmed the belief that for a time the nave was at least two bays longer than it now is, and proved conclusively that that front did not occupy the position originally intended for the termination of the building. Another of the discoveries explained the hitherto very puzzling feature of the incomplete raggle suggestive of a Western porch; and also proved that before the west front was partly reconstructed there had been above the great door an open arcade looking into the interior of the church. Several minor discoveries in the cathedral were also mentioned, notably a built socket-hole, one of the sides of which is formed of a Norman capital in beautifully fresh condition. He also referred to a very unusual feature which had been noticed in the repointing of the south wall of the chapter-house—namely, a damp-proof course of clay about a foot above the present level of the ground. A most interesting discovery was a stone effigy of a stonemason, which had been built into the Abbey wall as common rubble, the carved side being turned towards the heart of the wall, and the back of the plain slab exposed to the outside. The mason is robed in gown and hood. His head rests on two pillows, the one lying diagonally above the other. On his right side is a hammer, on his left a square, and his feet rest on a mason's "mell," or mallet. Three discoveries related to the Castle, and to that part of it known as Beaton's Apartments. He said it was now certain that at one time the entrance to the castle passed through that tower, and that the outer slit of a shot-hole, looking towards the west, was covered by the present front wall.

The second paper, read by Professor Jehu, described the excavation of two caves in East Fife by himself and Mr. A. J. B. Wace. The caves explored were the Kinkell Cave, near St. Andrews, and Constantine's Cave, near Fife Ness. Both occur in the old sea-cliffs lying on the upper margin of the 25-feet raised beach. This raised beach recorded an uplift of land after the appearance of Neolithic man in Britain. The caves afforded evidence of human habitation in Roman and early Christian times. The Kinkell Cave yielded pieces of Romano-British ware and a portion of a sherd of *terra sigillata* (Samian ware). A slab of red sandstone was found buried in the floor with incised crosses of a peculiar type, and a figure of a monk or hermit. Constantine's Cave yielded fragments of Romano-British ware and a great

number of fragments of large earthenware Roman jars. Such jars, or amphoræ, appear to have been made in Spain, Italy, France, or Africa, and were carried over the Roman Empire filled with wine, oil, or other Southern produce. The remains of a primitive hearth and apparatus for smelting ironstone were found *in situ*. Evidence was adduced to show that the whole front of the cave was at one time walled and roofed in, probably to form a chapel. Many crosses were found incised on the upper part of the rocky walls, and associated with these were rough incisions representing "Celtic" animals. It was clear, he said, that the first inhabitants of the caves were dated, by the pottery, to the Roman period, probably the second century A.D. The next inhabitation belonged to the so-called "Celtic" age, or Early Christian period, and was evinced by the crosses on the rocky walls and loose slab. This could be dated approximately 800 to 1000 A.D. At this time the caves were probably used as chapels or hermitages. The animal remains were reported on by Professor Cossar Ewart and Dr. Ritchie, and consisted chiefly of the bones of the Celtic shorthorn ox, of the Turbarry sheep, wild-boar, red and roe deer. Bones of the grey seal and the pilot whale were found in Constantine's Cave, which also yielded relics of various birds and fish, as well as a great abundance of shellfish. Some of the bones and red-deer horns had been used for the manufacture of bone implements, various types of which were described.

The third communication, "The Most Ancient Bridges in Britain," was read by Mr. Harry R. G. Inglis.



Joint meetings of the PREHISTORIC SOCIETY OF EAST ANGLIA and the ROYAL ANTHROPOLOGICAL INSTITUTE were held in London on February 23. At the afternoon meeting at the Royal College of Surgeons the programme was provided by the East Anglian Society, with the President (Mr. J. Reid Moir, F.R.A.I.) in the chair.

Dr. T. E. Nuttall, F.G.S., read a paper on "The Occurrence of Palæoliths in North-East Lancashire," in which he said that Palæolithic man existed farther north than was generally supposed. The assumed absence of palæoliths in the north must be explained otherwise than by the presence of an ice-sheet—namely, by the employment of materials other than flint for their manufacture, the difficulty of manufacture, and the preference of primitive man for southern climates. In spite of the difficulty of detection, the scanty search, and their probable rarity, non-flint palæoliths had been found at Cresswell Crag and other places, and he described representative examples, including the hand-drill, punch or chisel, and hammerstone.

Mr. R. H. Chandler sent a paper on "Implements of Les Eyzies Type from a Working Floor in the River Cray Valley." The implements were found at the junction of the alluvium and gravel, about 8 feet above the surface of the river at North Cray. The gravel probably belonged to the same terrace as that found under the Mousterian brick-earth at Crayford. He then described a "scraper-cone" and worked-angle flakes, and said the only specimen of the former

in the British Museum was from Les Eyzies, and that culture contained the largest number of worked-angle flakes. Some thousands of flakes were found at North Cray about ten years ago, and Mr. Arnold Vansittart, who saw them *in situ*, was able to fit several hundred together in groups of two up to six or more.

Mr. Reginald A. Smith, F.S.A., described a series of ovate implements from gravel 80 feet above the Thames, near Tilehurst, Berks, exhibited by Mr. G. W. Smith; also an implement found 8 feet deep in gravel, between 400 and 500 feet O.D., on Goring Heath, Oxon., found by Mr. W. G. Wilshe.

Mr. H. E. Morris exhibited a collection of Eoliths from the neighbourhood of Lewes, and gave various suggestions as to their use. He pointed out the uniform patination on the worked surfaces, the definite axial line of symmetry, the intact cortex in the portions where the natural stone was of the required shape, and the fact that all balance and finish was made intelligently.

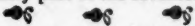
Dr. A. E. Peake described a workshop floor of "Cave" date at Nettlebed, Oxon., exhibited some of the implements found, including pygmies, dos abattu knives, planes, borers, scrapers, etc., and drew comparisons with similar forms from the French caves, some of which, from the Madeleine Cave, were shown. He also exhibited about 100 implements collected by Miss Glassbrook from the surface at Hambleton, Bucks. These included arrowheads, celts, picks, prismatic implements, scrapers, discs, and a series of Palæolithic date.

Mr. H. Dewey, F.G.S., read a paper on "Surface Changes in North Kent in Palæolithic and Later Times."

Captain H. W. Seton-Karr exhibited lantern-slides of implements found by him in Somaliland and on the Egyptian plateau.



At the meeting of the HISTORIC SOCIETY OF LANCASHIRE AND CHESHIRE held on February 25, Mr. Peet, F.S.A., contributed a paper on the Molyneux Charity and Communion Flagon. In order to elucidate his subject, Mr. Peet had procured from the Probate Registry at Chester a copy of Mrs. Molyneux's will, which he read in *in extenso*. By means of plans and illustrations, the land originally purchased with the money, the various changes by sale and exchange, and the land now owned by the trustees, were clearly delineated. The Communion flagon presented by Mrs. Molyneux to the Church of St. Nicholas, was exhibited at the meeting by permission of the Rector and churchwardens. It will be remembered that this fine example of the silversmith's art was for many years alienated from the church, and was only recovered recently after an absence of 164 years. Dr. Nelson, F.S.A., also showed an Irish chalice of the early part of the seventeenth century.



A meeting of the council of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held on the afternoon of February 23, Count Plunkett presiding. A communication informing the Council of the steps taken to preserve a very interesting carved cross and other objects at Annahean, Co. Monaghan, was received from the hon. local secretary, Mr. D. Carolan Rushe.

At the evening meeting Mr. Goddard H. Orpen read a paper on the "Earldom of Ulster," being the conclusion of a series dealing with the inquisitions of 1333. A paper was read by Mr. J. J. Buckley on "Early Irish Ornamental Leatherwork," in which many antique specimens were illustrated by means of lantern slides. The specimens ranged from the eighth and ninth centuries down to the seventeenth century, and included the satchel of the Book of Armagh in Trinity College Library, and the interesting binding of the *Life of St. Columkille* in the Franciscan Library, Merchants' Quay. This volume, a very valuable seventeenth-century manuscript, formerly in the Franciscan Library at Louvain, was removed to Rome at the time of the French Revolution, and was eventually brought to Dublin in 1872. Leather shields, showing some very beautiful interlaced designs, were also illustrated.

At the meeting of the GEOLOGISTS' ASSOCIATION held at University College, Gower Street, on March 5, Professor J. W. Gregory lectured on "The Geology of the Glasgow District." The lecture summarized the principal features in the geology of the Glasgow district, with especial reference to the localities which can be visited during the Easter excursion. It described the general stratigraphy of the district, its varied volcanic history, its glacial geology, the influence of the geological structure on the physiography of the district, and of the adjacent parts of the western coast. It also referred to some of the petrologic problems illustrated by the Glasgow rocks. The address was illustrated by lantern views.

On February 24 Mr. T. D. Grimké-Drayton lectured before the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY on "The Story of the East Window of Gloucester Cathedral," a window which has been recently cleaned and repaired. The lecturer, in opening, told of the inspiring surroundings in which he carried out his work of preparing the cartoons: high up above the floor of the cathedral, sometimes listening to the singing of the choir, and sometimes almost alone in the building. Under such circumstances was the work of the monks of old carried out. The monks never expected that their work would be seen by men, as the detail was such as to be invisible from the floor. Their work was done entirely to the glory of God. The hidden work in the window was as carefully done as the work which was visible from a distance. In explaining the composition of the glass forming the shields, the lecturer said the monks used the colours white, blue, yellow, and red. The colour white was obtained by means of bubbles in the glass, and the blue by stain mixed with the glass at the time it was made, as was the yellow. The red, had it been mixed with the glass, would have rendered it nearly black, so the red effects were obtained by a thin layer of ruby-stained glass upon ordinary glass. The ruby glass contained in the west window was made in the fourteenth century, and the window contained some of the finest streaky ruby in existence. The heraldry of the original shields also fixed the date of the window

as the fourteenth century. The lecturer dealt with each of the shields, giving a short history of their owners, who were connected with the most interesting happenings of the history of that time, and were indirectly concerned in the murder of Edward II., and in the Battle of Calais and the taking of Cressy. He considered that several of the original shields were missing, and that others taken from other parts of the building had been inserted in their places. He gave his authorities for concluding that the representation of the Pope was that of St. Clement.

At the meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY on February 15, two communications were made. The first, by J. Sinclair Holden, M.D., was on "Palæolithic Figure-Stones from the Stour Valley, Sudbury." The author exhibited and described a number of flints, whose grotesque resemblance to animals was enhanced by chipping so situated as to represent eyes, nose, ears, etc. Such flints are found in considerable numbers in various parts of England and France, and probably elsewhere, and the question is whether the chipping is accidental or is the deliberate work of primitive man. Some observers argue that, among the countless millions of accidentally chipped flints that exist, some must necessarily occur with the chipping grotesquely situated. Dr. Holden considers that the human origin of the chipping is supported by the fact that a large proportion of these flints have a flat base, formed by splitting, on which they stand in a normal attitude.

The second paper, by Professor Hughes, F.R.S., F.S.A., was on "Resonators and Reverberators in Ancient Buildings." The author pointed out the frequency of the use of "amphore" in the construction of ancient buildings, especially temples, and suggested that they not merely lightened the structure of walls, but also acted as resonators, reinforcing the tones of the human voice, and producing strange and mysterious sounds which were attributed to supernatural agency.

At the meeting of the same Society on March 1, Mr. E. J. Dent, M.A., lectured on "English Musical Drama during the Commonwealth," scenes from Shirley's masque *Cupid and Death*, with music by Matthew Locke and Christopher Gibbons, being rendered in costume, but without scenery, by amateur performers, consisting of soloists, chorus, and orchestra of strings and piano.

Mr. F. Simpson read a paper, illustrated by lantern-slides, on "The Chester City Guilds or Companies" before the CHESTER ARCHÆOLOGICAL SOCIETY on March 16. It related principally to the Bricklayers' Company, treating of its antiquity, its books and charters, the meeting-house, the Company's rules and election day, journeymen and apprentices, colours, seal, and close connection with the civic authorities, and its relation to the miracle plays and midsummer show, with something about the old city inns and taverns.

Mr. R. B. Cook continued his series of notes on "Some Early Civic Wills of York" before the mem-

bers of the YORK ARCHÆOLOGICAL SOCIETY, at the Museum, York, on February 16. Transcripts of the testaments of mediæval Lord Mayors provided some extremely interesting sidelights on the life of the period. In each case quoted there were extensive bequests for the poor, the lame, the impotent, lepers, and prisoners. Perhaps the most interesting will was that of Nicholas Blackburn or Blackburn, senior, citizen and merchant, who was Lord Mayor in 1413, and who was buried in the cathedral in 1432. Blackburn, who was one of the wealthiest and most munificent of the York citizens of his day, came from Richmond, and among other testamentary bequests he left £40 in relief of the King's taxes payable by York citizens, and £10 for the payment of those payable by people of Richmond. Moreover, £100 was to be spent at Easter in food and clothing for poor sick persons and lepers, and £100 on All Saints' Day for the relief of the prisoners in the Archbishop's Prison, the Castle, and the Kidcote of the city on Ouse Bridge, and for debtors who owed 13s. 4d. or £1, at the discretion of his executors. In a codicil he ordains "that if by any chance or default in workmanship fall, also God forbid that it do so, Catryk (Catterick) Brig, Kexby Brig, Thornton or Skete (Skip) Brig, within four years of my decease," £100 should be applied to the repair of the bridges. He was survived by his wife, Margaret Blackburn, who by her will directed her two daughters, her executrixes, to pay £100 each to Kexby and Catterick Bridges, "to be made fully good within four years," and to pay for that purpose £25 for each bridge each year. John Northby, Lord Mayor in 1416, and Member of Parliament for the city in 1414, 1419, and 1424, after numerous bequests to his parish church and various chaplains for "torches" and Masses for the repose of his soul and those of his wife and parents and "all saints," and substantial bequests to his servants, left 40s. "for the upkeep of the paved way of Stockton-on-the-Moor [Stockton-on-Forest] if the work be done to the satisfaction of my executors." Dr. Evelyn mentioned that it was owing to Nicholas Blackburn that the fine bridge over the Nidd at Skipbridge, on the Great North Road, was provided to make a safe road over the river, the road in those days being almost always flooded.

Other meetings have been the CHESTER ARCHÆOLOGICAL SOCIETY, on February 16, when the Rev. R. A. Thomas read a paper on "The History of Basingwerk Abbey"; the VIKING SOCIETY, on March 3, when Mr. E. Lovett gave a lantern lecture on "The Scandinavian Thunder-Weapon and its British Representative"; the DORSET FIELD CLUB, on February 16; the SOCIETY OF BIBLICAL ARCHÆOLOGY, on March 10; the annual meeting, on February 12, of the LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY, which this year celebrates its Diamond Jubilee; the HUNTER ARCHÆOLOGICAL SOCIETY, on February 23, when Mr. C. F. Innocent lectured on "The Early History of the Sheffield District, as told by the Christian Monuments"; the annual meeting of the ST. ALBANS AND HERTS ARCHÆOLOGICAL SOCIETY, on February 25, when Mr. A. W. Anderson gave a lantern lecture on

"Some East Herts Domestic Architecture," and the visit of the same Society on February 16 to Sandridge Church, described by Mr. C. H. Ashdown; the annual meeting of the EXETER DIOCESAN ARCHÆOLOGICAL SOCIETY, on February 25; the NEWCASTLE SOCIETY OF ANTIQUARIES, on February 24; the BRIGHTON ARCHÆOLOGICAL CLUB, on March 2, when Mr. J. C. Couchman lectured on "Some Antiquities of Hurst and District"; the EAST RIDING ANTIQUARIAN SOCIETY, on March 1, when the Rev. A. A. R. Gill read a paper on "The Grithmen of the East Riding"; the WORCESTERSHIRE ARCHÆOLOGICAL SOCIETY, on March 1, when Mr. G. F. Adams lectured on "Some Old Wills"; and the SOCIETY FOR THE PROMOTION OF ROMAN STUDIES, on March 2, when Mr. James Curle read a paper on "The Production and Development of Samian Ware."



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

ANCIENT CHURCH DEDICATIONS IN SCOTLAND (NON-SCRIPTURAL DEDICATIONS). By James Murray Mackinlay, F.S.A. Edinburgh: David Douglas, 1914. Demy 8vo., pp. xxxvi + 552. Price 12s. 6d. net.

In this substantial volume the author has completed the purpose announced in his former recent work on the like subject, as he herein deals fully with non-Scriptural saints to whom dedications can be traced in Scotland. The title is hardly correct, for the book deals largely with other subjects than *church* dedications—namely, the saints' names associated with special altars or with a large number of holy wells. These pages are much more interesting than the first volume, and are closely packed with a great store of carefully selected information on out-of-the-way branches of hagiology. Mr. Mackinlay, in his several previous works, has established his reputation as a painstaking antiquarian writer, and we think he would have been much wiser had he omitted the many vainglorious pages which are paraded at the beginning of the book as a so-called "Bibliography" of the subject. Carefully compiled bibliographies are now becoming fairly common in works which deal with more or less abstruse subjects. If well done and sufficiently brief, such lists often prove of material use to the reader who requires further information, as is the case with Mr. Francis Bond's good series on English Church Art. But what possible good or useful purpose can be served by Mr. Mackinlay's twenty-five pages of books that he has consulted? The list contains about 1,000 books, from many of which he could have got but "a hap'orth of sack." Other books, such as Strutt's *Sports and Pastimes*

(1810) or Fosbroke's *British Monachism* (1817), are worn out or superseded; whilst a considerable percentage are of such a miscellaneous and well-known character, like Dugdale's *Monasticon* or the *Archæologia*, as to make their introduction into a bibliography of Scotch dedications a positive absurdity! The list should be reduced, at the outside, to no more than 100 volumes.

Perhaps the best part of the book is to be found in the two first chapters, which are devoted to that dim, early time when Scotland had a Celtic Church, which waned as the Roman Church waxed in power. The Celtic Church has left its own special mark on the nomenclature and the history of Scotland. In the matter of dedications it differed from the Roman Church. As has been well remarked by Dr. Anderson in his *Scotland in Early Christian Times*: "It was the peculiarity of the Celtic system that the saints whose memory was held in veneration were in every instance the planters of the churches in which they were commemorated, or the founders of the monasteries from which the planters of these churches proceeded. Hence these early dedications are altogether different in their character from the later ones that superseded them. They have an historical as well as a religious significance, and on this account they fall within the province of the archaeologist and the historian."

The Roman type of Christianity triumphed throughout Northumbria, at the Council of Whitby in 664, and throughout the Cymric kingdom of Strathclyde some twenty-five years later. During the later transition period, St. Margaret, the Saxon Princess who became the pious and cultured wife of King Malcolm Canmore, became a distinct force in the ecclesiastical history of North Britain. She was the granddaughter of Edmund Ironside and the great-niece of Edward the Confessor. After her canonization in 1249, the church of her founding at Dunfermline had her name associated with the original dedication of the Holy Trinity. Henceforth St. Margaret of Scotland became connected with many a Scotch church, chapel, or altar.

Ireland, as is well known, sent forth many a zealous missionary in early days to convert the pagan inhabitants of Scotland, among whom St. Columba and St. Patrick stand forth so prominently. So great was the number of those mostly obscure saints from Ireland, that eight chapters are devoted to the discussion of all that is known of their lives and of the Scotch localities with which their names are associated. These chapters contain various bits of curious and little-known incidents of saintly lore. A single quotation must suffice:

"St. Finbar, otherwise St. Barr, the reputed first Bishop of Cork, who died in the monastery of Cloyne, 623, gave name to the island of Barra in the Outer Hebrides. A place of worship called after him stood at Kilbarr, at the north end of the island. His wooden image, clothed in a linen shirt, used to stand on the altar, and offerings were made to it by persons about to start on a journey, in order to insure prosperity. . . . The Roman Catholic fishermen belonging to the island continue to favour the cultus of St. Barr. They meet in church on February 1, and arrange by ballot who are to occupy the boats destined for the various

banks at the forthcoming long-line fishing. After the ballot the priest holds a service in which he commends the fishermen to the care of the Holy Trinity, St. Mary, St. Bride, and St. Barr."

Next follow two chapters on the Cymric saints, with St. Kentigern (usually known as St. Mungo) well in the forefront, including not only those of Cumbria and Wales, but certain saints of both Cornwall and Brittany. In connection with the interesting Celtic dedications of Cornwall, it is curious that, though he alludes to St. Leven, he does not mention the neighbouring Land's End church of St. Sennen; the latter is surely identical with St. Senam or Sennam of several Scotch dedications. Two chapters are also given to Pictish saints, the chief of whom was St. Fergus of Wick. Another section deals with the saints of Northumbria, such as St. Aidan, St. Oswald, St. Cuthbert, and St. Bega, or St. Cadd and St. Chad, and their influence across the Border. Mr. Mackinlay might with advantage have told us a little more of the romantic life of St. Cuthbert, and with more accuracy, especially as to his still-treasured picturesque connections with Lindisfarne and the group of the Farne Islands. In the seventeenth chapter, dealing with "Other English Saints," the greater part—namely twelve pages—is devoted to that patriotic saint, St. Thomas of Canterbury, whose cruel murder made so deep an impression on all Christendom. Becket's cultus is shown to have been almost, if not quite, as popular in the rival kingdom of Scotland as it was in England. Passports were issued to those going on pilgrimage to his shrine in Canterbury; among them was a safe-conduct, granted in 1363-64 to Queen Margaret, wife of David II.

The remainder of the volume is devoted to those saints, having dedications in Scotland, who are of French, Spanish, Italian, African, and Eastern origin, and it concludes with a short chapter on "Obscure Saints," an appendix, and a fairly full index.

* * *

THE SCHOOLS OF MEDIEVAL ENGLAND. By A. F. Leach. With 43 illustrations. London: Methuen and Co., Ltd., 1915. Demy 8vo., pp. xvi + 349. Price 7s. 6d. net.

This volume of "The Antiquary's Books" has been eagerly awaited. For years past, in books and articles on the general history of schools, and in books and papers on the history of particular schools, Mr. Leach has made immense additions to our knowledge of school history in this country. The bibliography of his writings here given fills three pages of small print. The need for a single volume co-ordinating and summarizing the information so distributed, and giving a succinct survey of the whole history of English schools before the accession of Edward VI., was urgent, and in the volume before us Mr. Leach supplies that need in the most satisfactory manner. Up to twenty years or so ago most people imagined that practically all public or grammar schools, with the exception of Winchester and Eton, were the creation of Edward VI.; and when Mr. Leach first began to show the absurdity of this idea, and to give the real answer to the question as to how "learned persons from John of Salisbury in the twelfth to Cardinal Wolsey in the sixteenth century obtained the schooling which fitted them for their University careers," his voice was as that of one

crying in the wilderness. Even a scholar like the late Dr. Furnivall could say in 1892 that there were no grammar-schools in England before Edward VI., and long afterwards, says Mr. Leach, the head-master of a large Midland school, when told that there was evidence of his school's existence in the days of Edward the Confessor, replied by entreating Mr. Leach not to try to make a fool of him! It will take a long time yet for the truth about school history to filter through to the general public, while popular histories and compilations will no doubt continue indefinitely to repeat the Edward VI. legend.

so we arrive at the conclusion that "the true models and source of the schools of England are not the schools of the Church, but the schools of heathendom—the schools of Athens and Alexandria, of Rome, of Lyons, of Vienne. . . . To understand the mediæval and the modern school, we must therefore know what the Greek and Roman schools, both of classical times and of the so-called Dark Ages, from which they were descended, were like." An illuminating chapter follows on "The Greek and Roman Models."

We have not space to follow the rest of this fascinating volume in detail. In a series of masterly



A UNIVERSITY LECTURE, EARLY FIFTEENTH CENTURY (BRIT. MUS. MS. ROYAL, 17 E. III. J. 209).

It is a great gain, however, to have the facts of the case brought together, and the true history of English pre-Reformation public schools lucidly set forth in cheap and accessible form, as in the handsome volume before us. The coming of schools was coeval in England with the coming of Christianity. Church and school were established together. And yet, as Mr. Leach clearly shows, our public or grammar schools were "no creation of Christianity or of Christian times; no development of catechetical schools or of church offices." It was in the ordinary pagan grammar and rhetoric schools that nearly all the early Fathers of the Church were educated. And

chapters Mr. Leach treats in detail of the English schools of Saxon, Norman and Mediæval times. There are special chapters on University Colleges and Collegiate Schools, on the devastating effects of the Black Death in 1349 and the sequent pestilences of 1361 and 1367, and on the Choristers' Schools in the Monasteries. The final chapter deals with the reign of Henry VIII. as an era of educational development. As a whole, we consider that this book is the most valuable of the fine series of books to which it belongs. It contains the fruits of an immense amount of research set forth clearly and convincingly. For all antiquaries and scholars, for all

who care to know the facts rather than to repeat the exploded and inaccurate statements which have hitherto in this connection passed for history, the volume contains the truth, and the evidences thereof, in regard to the history of Mediæval Schools in England. Henceforth we should hear no more of the idea that the public or grammar schools of England were the creation of the boy-King Edward VI.

The numerous illustrations are largely taken from mediæval manuscripts. Some from photographs of misericords give vivid pictures of scholastic discipline of the old-fashioned kind. Others show photographs of ancient grammar-schools still flourishing. By the courtesy of the publishers we are allowed to reproduce on p. 158, as an example, an illustration of a University lecture in the early fifteenth century.

* * *

THE GOSPEL OF NICODEMUS, AND KINDRED DOCUMENTS. Translated, with an Introduction, by the Rev. Arthur Westcott, M.A. Frontispiece. London: Heath, Cranton and Ouseley, Ltd. [1915]. Crown 8vo., pp. viii + 159. Price 3s. 6d. net.

The so called "Gospel of Nicodemus" was of old one of the most popular of the apocryphal writings in this country, because of the traditionary association with Glastonbury and the introduction of Christianity into England by Joseph of Arimathæa, who figures prominently therein. Many mediæval and earlier legends have a close connection with the "Gospel," especially that story of "The Harrowing of Hell" which is associated with so much mediæval artistic and dramatic work. Mr. Westcott has not prepared this neatly produced book for scholars, but for the general reader who wishes to gain some knowledge of the text of this very interesting apocryphal gospel, and to have some indication of its literary, artistic and legendary offsprings. About half of the book is occupied with accounts of the gospel's origin and contents, of its date, and of the legendary and other connections. The treatment of the influence of the "Gospel" both in art and in literature would have gained by expansion. It suffers from undue compression. The second half contains a translation of the popular Latin text, which, "although it is not original, is by far the most interesting form in which the work has descended to us, and is the form in which it became so widely popular and first issued from the printing-press." The kindred documents, six in number, are mostly concerned with the legends of the doings and death of Pilate. Mr. Westcott has made a useful addition to the literature of an extremely interesting subject.

* * *

ELIZABETH HOOTON: FIRST QUAKER WOMAN PREACHER (1600-1672). By Emily Manners. With notes, etc., by Norman Penney, F.S.A. 8 illustrations. London: Headley Brothers, 1914. Demy 8vo., pp. viii + 95. Price 4s. 6d.

Well printed on good paper, in paper wrapper, this volume is issued as Supplement 12 to the *Journal* of the Friends Historical Society. It is prepared with the conscientious care and attention to detail which is

characteristic of the Society's publications. George Fox, in his *Journal*, speaks of Elizabeth Hooton as "a very tender woman"; but every page of her letters and writings, so freely used in the making of this moving biography, shows that in this first Quaker woman preacher tenderness was combined with indomitable courage and fearless persistency. She could also be remarkably strong in denunciation when she came into violent conflict in England with the Muggletonians and other seventeenth-century sectaries. Elizabeth Hooton paid two visits to New England, and on each occasion came in for a full share of the horrible scourgings and imprisonments which the iron-hearted Independents of Massachusetts and its neighbours dealt out to the early Quakers. A large part of Mrs. Manners's book is occupied by the fearless Elizabeth's accounts of her experiences in New England, mostly from original manuscript sources. The whole story of her life is of extraordinary and vivid interest. Mrs. Manners has done well to piece the fragments together to form a striking picture of so remarkable a woman. Elizabeth Hooton, indeed, "emerges a heroic figure, one who worthily played her part in the heroic age of the Society of Friends: always valiant for the truth [as she saw it]; quick to seize any opportunity that offered to plead the cause of her fellow-sufferers, even though her own sufferings made the occasion; fearless in denouncing the evils of the time; far in advance of the age in which she lived in her advocacy of prison and other reforms; and though her methods may appear strangely uncouth in our politer days, yet her history is eloquent in its lessons for us, conscious, it may be, that, in the words of Whittier,

"The spirit's temper grows too soft in this still air."

Various notes on Elizabeth Hooton's relations and descendants, and on other relative matters, with a bibliography and full index, complete the book.

* * *

THE EVOLUTION OF THE WHEEL CROSS. By R. A. Courtney. Penzance: Printed for private circulation, 1914. Pp. 88.

In his volume entitled *A Passell of Oulde Traade*, privately issued in 1909, and noticed in the *Antiquary*, May, 1910, p. 199, Mr. Courtney included two papers—"The Cornish Cross: a New Theory," and "The Origin of the Cornish Wheel Cross." The booklet before us contains an amplification of the ideas contained in those two papers. Chief of these is the referring of the wheel-cross to the worship of the sun and of the vital powers. In connection with this theme, Mr. Courtney has much to say of the world-wide worship of, or veneration for, stones and pillars. His pages are full of the lore of phallic stones and emblems and of holed stones. All folk-lorists know how immense in quantity and how widespread in distribution is lore and superstition of this kind. Mr. Courtney quotes a very large number of authorities, but without much discrimination. Some of the writers quoted are of no authority at all. The little book, however, contains much information, gathered from larger and better works on similar subjects,

though the reader should be on his guard against the undue pressing of analogies and the drawing of inferences and conclusions from too slender data. We have noticed one or two misprints, and the name of Sir Charles Lyell is more than once misspelt "Lyll."

* * *

We have received the *Report of the Work of the Public Archives* for the year 1913, by Arthur G. Doughty, Public Archivist, and printed by order of the Canadian Parliament (Ottawa: J. de L. Taché, 1914; price 15 cents). This is a demy octavo blue-book of over 300 pages, which contains full lists of additions made during the year, including transcripts from the Public Records Office, the Foreign Office, Hudson's Bay Company, British Museum, and sundry French sources. There are lists of documents and maps; lists of Acts and Ordinances of the various provinces, 1749-1803; a Calendar of the Public Letters in the Neilson Collection, 1801-1824; an abstract, with précis of each letter, of Political Correspondence relating to the affairs of the United States (1780-81) in the Ministry of Foreign Affairs, France; and the completion of the correspondence and journals of Charles and John Inglis, the first and third Bishops of Nova Scotia. The Archives Branch is clearly very much alive, and is doing excellent work in collecting, preserving and calendaring, so much original historical material. Present and future Canadian historical students will highly appreciate the labours of the Public Archivist and his helpers.

* * *

Mr. W. T. Smedley has issued (London: 11, Hart Street, W.C.) a pamphlet of twenty-five pages entitled *Francis Bacon: a Tribute and a Proposal*. Mr. Smedley suggests that "as early as 1576 someone conceived the idea of advancing the English language from a condition which may be described as little short of barbaric, to one in which it could stand for power of expression beside the classical languages, and at the same time of providing channels by which all knowledge was placed at the disposal of those who might employ that language. If such were the case, it was a magnificent scheme." No doubt; but why in the world it should be suggested (as Mr. Smedley suggests) that Bacon wrote or inspired the whole of the literature (including, presumably, Shakespeare's plays and the Authorized Version of the Bible) of the English Renaissance, except that his lifetime roughly corresponded therewith, we cannot imagine. No reason worth calling such is or can be given for such a colossal absurdity. The "Proposal" is that, by way of memorial to Francis Bacon, there should be established a library, in which should be "gathered together a copy of every volume which was published in England from 1560, the year in which he was born, to, say, 1640, much of the French literature published during that period, and books printed in Holland and Belgium."

* * *

The *Berks, Bucks and Oxon Archaeological Journal*, January, contains Mr. C. E. Keyser's description, with many photographs, of Hatford Church; "The

Potters' Art," by Mr. E. E. Cope; and continuations of Miss Sharpe's "History of Beenham," and Captain Kempthorne's "Sandhurst." We have also received *Rivista d'Italia*, February 28, and the *Indian Antiquary*, January.



Correspondence.

COTTERELL, COTTERILL, COTTRELL,
COTTRILL, AND VARIANTS.

TO THE EDITOR.

I HAVE for some years been collecting—in co-operation with Captain W. Sandford Cottrill, S.A.M.C., of Johannesburg, South Africa—materials for a volume of "Cotterell Records," our idea being, where possible, to give pedigrees, extracts from parish registers, visitations, early records, etc., and, if possible, photographic reproductions of silhouettes, family portraits, miniatures, arms, etc., and every reference to the name which has come under our notice, under any of the many variants, from whatever source obtained.

We now propose to add a "Cotterell Roll of Honour," and certain notes on the origin of the name and its use as a place-name and Christian name, and shall be grateful for any items of interest connected with it in its various forms.

Sight of pedigrees, wills, deeds, etc., or copies, would be welcomed, and they would be most reverently cared for and quickly returned. Fly-leaf inscriptions from family Bibles or other books would also be of service.

HOWARD H. COTTERELL,
F.R.Hist.S., F.R.S.A., Fellow and
Hon. Sec. for Co. Staffs. of Society
of Genealogists of London.

Foden Road,
Walsall.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor, 7, Paternoster Row, London, stating the subject and manner of treatment.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.